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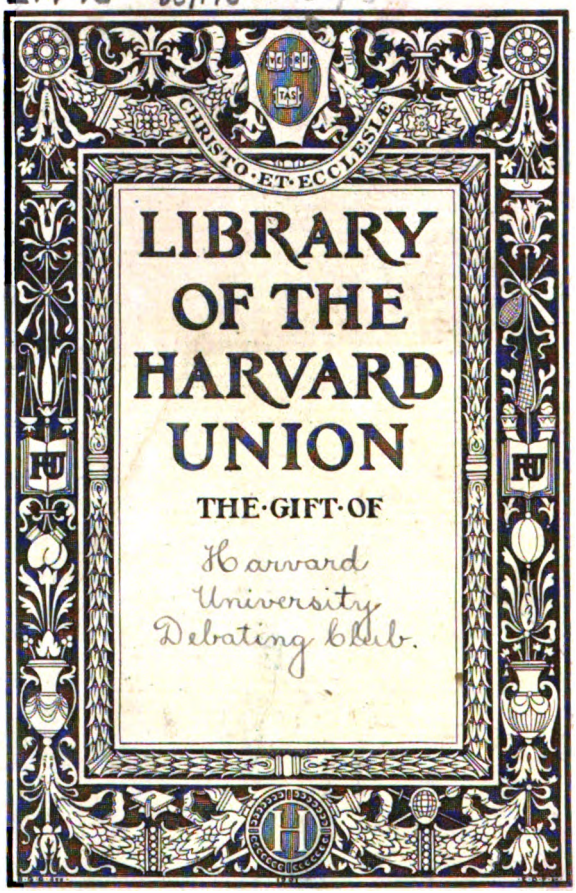

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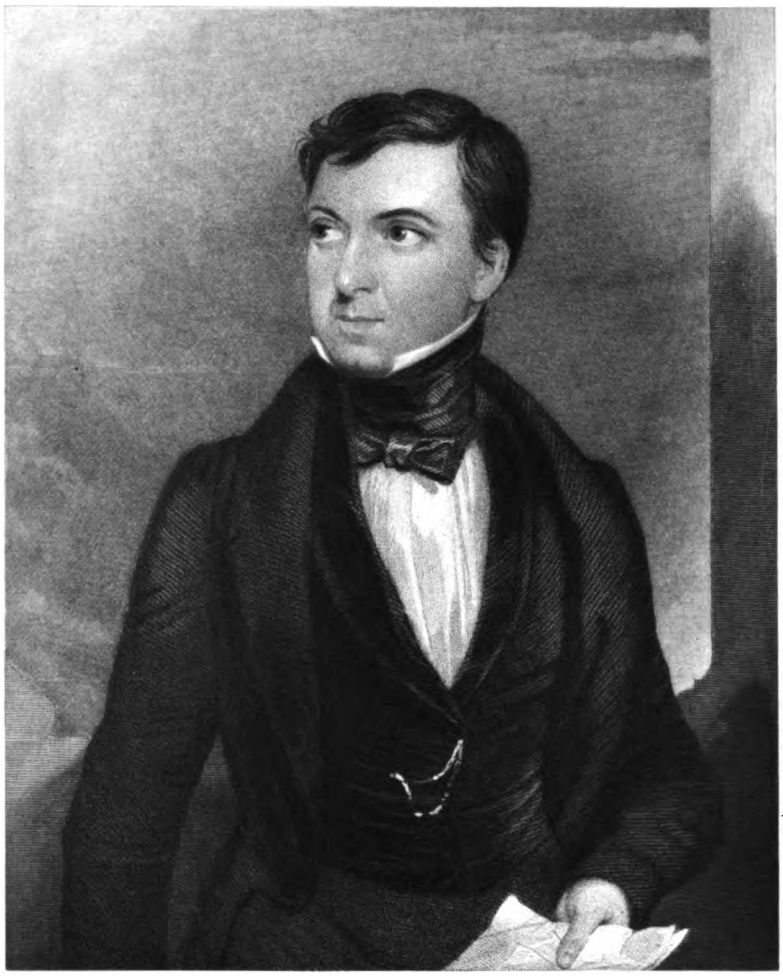

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World's Best Essays

FROM THE

EARLIEST PERIOD TO THE PRESENT TIME

DAVID J. BREWER
EDITOR

EDWARD A. ALLEN WILLIAM SCHUYLER
ASSOCIATE EDITORS

TEN VOLUMES

VOL. X.

ST. LOUIS
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CORNELIUS TACITUS

(*c.* 55–*c.* 117 A. D.)

THE «Germania» of Tacitus stands first among the historical essays of Greece and Rome. It gives the first definite suggestion of the modern historical method of studying human nature in connection with all the circumstances which environ it; and though this method could not have been fully developed except as a concomitant of the scientific theory of evolution, the genius of Tacitus is so great that his work does not suffer by comparison with the best historical essays of the nineteenth century. It does not give the «Germania» undue credit to call it one of the greatest historical essays in the history of literature. If the «ten greatest» were balloted on as is sometimes done for the amusement of students, it would scarcely be omitted from any list prepared by a reader well informed in the world's literature. Its style is admirable, but it derives its greatest importance from the fact that it is a close philosophical study by one of the greatest men of the classical civilization, of the new intellectual mode out of which at last were to develop the results of modern civilization. Of course when such a man as Tacitus studies thus closely so rude a people as the Germans of his day, it is because he has recognized in them a new mode in the operations of intellect — a strange new method by which the common nature of the race had begun to manifest forces omnipotent for change and growth. When, a little earlier, it had been asserted in Jerusalem that out of material as low and unformed as the stones under the feet of «the children of Abraham,» God could create a new civilization, the assertion, though it could have come only from a knowledge too far-reaching for definition, suggests the nature of the impulse which must have moved Tacitus to study the forces inherent in the race which was to create modern times. The historical value of the results of his study is too great to be estimated. Modern history, to be at all intelligible, must be studied with the «Germania» as a starting point. «Breastplates are uncommon. In a whole army, you will not see more than one or two helmets.» Tacitus wrote of the men who, when art, science, literature, philosophy, and religion were all decadent, and when the degraded imperialism of Rome had made political liberty impossible under the old order, were to lead the forlorn hopes of progress. He did not miss the most vital and essential fact of their history. When

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stirred to action by the subconscious race impulse which controls them, they have always been "Berserkers,"—men who fight bare-breasted, throwing themselves headlong upon their opportunities and, where all depends on the force of the onset, never stopping to defend either head or breast. The supreme force of individual initiative has always been in the Gothic breed from the times of Tacitus to our own. The founders of the United States of America recognized it and trusted it when they attempted to found a republic greater than Rome, without any other force to support it than the reserve forces of the individuality which can seize the initiative at a crisis, and, though "breastplates are uncommon," use it, as it has been used at so many forgotten Sempachs, to open the way for progress.

Tacitus was born under the Emperor Claudius in the early part of the second century (about 55 A. D., according to some authorities; between 52 and 54 A. D., according to others). He held the office of questor under Vespasian (78 or 79 A. D.) and in 97 A. D., became consul. These offices, however, meant little under the empire, and the fact that Tacitus held them only made him feel the more keenly the loss of Roman liberty and the degradation of morals which resulted from political servitude. In his "Dialogue on Orators" as in his "Annals" and his "Histories," he starts always from the premise that civilization can increase and morality exist as a controlling force only in the measure in which liberty exists. He was a friend of the Younger Pliny and a son-in-law of Julius Agricola. Beyond these scanty facts, we know little of his life except that in addition to his great work as a historian and essayist, he practiced at the Roman bar and was one of the most noted orators of his time. He died near the close of the reign of Trajan, perhaps in the year 117 A. D. Brodribb says that he "ranks beyond dispute in the highest place among men of letters of all ages." If such a generalization is ever safe it is certainly safe in the case of the historian who, when political liberty was lost and political virtue had become a reproach, remained true to his high ideals and dared "to rescue merit from oblivion and to hold up the condemnation of posterity as a menace to baseness."

W. V. B.

THE GERMANIA

THE whole vast country of Germany is separated from Gaul, from Rhætia and Pannonia, by the Rhine and the Danube; from Dacia and Sarmatia, by a chain of mountains, and where the mountains subside, mutual dread forms a sufficient barrier. The rest is bounded by the ocean, embracing in its depth of water several spacious bays, and islands of prodigious

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extent, whose kings and people are now, in some measure, known to us, the progress of our arms having made recent discoveries. The Rhine has its source on the steep and lofty summit of the Rhætian Alps, from which it precipitates itself, and, after winding towards the west, directs its course through a long tract of country, and falls into the Northern Ocean. The Danube, gushing down the soft and gentle declivity of the mountain Abnoba, visits several nations in its progress, and at last through six channels (the seventh is absorbed in fens and marshes), discharges itself into the Pontic Sea.

The Germans, there is reason to think, are an indigenous race, the original natives of the country, without any intermixture of adventitious settlers from other nations. In the early ages of the world, the adventurers, who issued forth in quest of new habitations, did not traverse extensive tracts of land; the first migrations were made by sea. Even at this day the Northern Ocean vast and boundless, and, as I may say, always at enmity with mariners, is seldom navigated by ships from our quarter of the world. Putting the dangers of a turbulent and unknown sea out of the case, who would leave the softer climes of Asia, Africa, or Italy, to fix his abode in Germany, where nature offers nothing but scenes of deformity; where the inclemency of the seasons never relents; where the land presents a dreary region, without form or culture, and, if we except the affection of a native for his mother country, without an allurement to make life supportable? In old songs and ballads, the only memorials of antiquity amongst them, the god Tuisto, who was born of the Earth, and Mannus, his son, are celebrated as the founders of the German race. Mannus, it is said, had three sons, from whom the Ingævones, who border on the seacoast; the Hermiones, who inhabit the midland country; and the Istævones, who occupy the remaining tract, have all respectively derived their names. Some, indeed, taking advantage of the obscurity that hangs over remote and fabulous ages, ascribe to the god Tuisto a more numerous issue, and thence trace the names of various tribes, such as the Marsians, the Gambrivians, the Suevians, and the Vandals. The ancient date and authenticity of those names are, as they contend, clearly ascertained. The word "Germany" is held to be of modern addition. In support of this hypothesis, they tell us that the people who first passed the Rhine and took possession of a canton in Gaul, though known at present by the name

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of Tungrians, were, in that expedition, called Germans, and thence the title assumed by a band of emigrants, in order to spread a general terror in their progress, extended itself by degrees, and became, in time, the appellation of a whole people. They have a current tradition that Hercules visited those parts. When rushing to battle, they sing in preference to all other heroes the praises of that ancient worthy.

The Germans abound with rude strains of verse, the reciters of which, in the language of the country, are called Bards. With this barbarous poetry they inflame their minds with ardor in the day of action, and prognosticate the event from the impression which it happens to make on the minds of the soldiers, who grow terrible to the enemy, or despair of success, as the war song produces an animated or a feeble sound. Nor can their manner of chanting this savage prelude be called the tone of human organs: it is rather a furious uproar; a wild chorus of military virtue. The vociferation used upon these occasions is uncouth and harsh, at intervals interrupted by the application of their bucklers to their mouths, and by the repercussion bursting out with redoubled force. An opinion prevails among them, that Ulysses, in the course of those wanderings, which are so famous in poetic story, was driven into the Northern Ocean, and that, having penetrated into the country, he built, on the banks of the Rhine, the city of Asciburgium, which is inhabited at this day, and still retains the name given originally by the founder. It is further added that an altar dedicated to Ulysses, with the name of Laertes, his father, engraved upon it, was formerly discovered at Asciburgium. Mention is likewise made of certain monuments and tombstones, still to be seen on the confines of Germany and Rhætia, with epitaphs, or inscriptions, in Greek characters. But these assertions it is not my intention either to establish or refute; the reader will yield or withhold his assent, according to his judgment or his fancy.

I have already acceded to the opinion of those who think that the Germans have hitherto subsisted without intermarrying with other nations, a pure, unmixed, and independent race, unlike any other people, all bearing the marks of a distinct national character. Hence, what is very remarkable in such prodigious numbers, a family likeness throughout the nation; the same form and feature, stern blue eyes, ruddy hair, their bodies large and robust, but powerful only in sudden efforts. They are impatient of toil

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and labor; thirst and heat overcome them; but, from the nature of their soil and climate, they are proof against cold and hunger.

The face of the country, though in some parts varied, presents a cheerless scene, covered with the gloom of forests, or deformed with wide extended marshes; towards the boundaries of Gaul, moist and swampy; on the side of Noricum and Pannonia, more exposed to the fury of the winds. Vegetation thrives with sufficient vigor. The soil produces grain, but is unkind to fruit trees; well stocked with cattle, but of an undersize, and deprived by nature of the usual growth and ornament of the head. The pride of a German consists in the number of his flocks and herds; they are his only riches, and in these he places his chief delight. Gold and silver are withheld from them. Is it by the favor or the wrath of heaven? I do not mean to assert, however, that in Germany there are no veins of precious ore; for who has been a miner in those regions? Certain it is they do not enjoy the possession and use of those metals with our sensibility. There are, indeed, silver vessels to be seen amongst them, but they were presents to their chiefs or embassadors; the Germans regard them in no better light than common earthenware. It is, however, observable that near the borders of the empire, the inhabitants set a value upon gold and silver, finding them subservient to the purposes of commerce. The Roman coin is known in those parts, and some of our specie is not only current, but in request. In places more remote, the simplicity of ancient manners still prevails: commutation of property is their only traffic. Where money passes in the way of barter, our old coin is the most acceptable, particularly that which is indented at the edge, or stamped with the impression of a chariot and two horses, called the serrati and bigati. Silver is preferred to gold, not from caprice or fancy, but because the inferior metal is of more expeditious use in the purchase of low-priced commodities.

Iron does not abound in Germany, if we may judge from the weapons in general use. Swords and large lances are seldom seen. The soldier grasps his javelin, or, as it is called in their language, his Fram; an instrument tipped with a short and narrow piece of iron, sharply pointed, and so commodious that, as occasion requires, he can manage it in close engagement, or in distant combat. With this and a shield the cavalry is completely armed. The infantry have an addition of missive weapons. Each man carries a considerable number, and, being naked, or, at least,

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not encumbered by his light mantle, he throws his weapon to a distance almost incredible. A German has no attention to the ornament of his person; his shield is the object of his care, and this he decorates with the liveliest colors. Breastplates are uncommon. In a whole army you will not see more than one or two helmets. Their horses have neither swiftness nor elegance of shape, nor are they trained to the various evolutions of the Roman cavalry. To advance in a direct line, or wheel suddenly to the right, is the whole of their skill, and this they perform in so compact a body, that no one is thrown out of his rank. According to the best estimate, the infantry form the national strength, and, for that reason, always fight intermixed with the cavalry. The flower of their youth, able by their vigor and activity to keep pace with the movements of the horse, are selected for this purpose, and placed in the front of the lines. The number of these is fixed and certain: each canton sends a hundred, from that circumstance called « Hundredors » by the army. The name was at first numerical only; it is now a title of honor. Their order of battle presents the form of a wedge. To give ground in the heat of action, provided you return to the charge, is military skill, not fear or cowardice. In the most fierce and obstinate engagement, even when the fortune of the day is doubtful, they make it a point to carry off their slain. To abandon the shield is a flagitious crime. The person guilty of it is interdicted from religious rites, and excluded from the assembly of the state. Many who survived their honor on the day of battle have closed a life of ignominy by a halter.

The kings in Germany owe their election to the nobility of their birth; the generals are chosen for their valor. The power of the former is not arbitrary or unlimited; the latter command more by warlike example than by their authority. To be of a prompt and daring spirit in battle, and to attack in the front of the lines, is the popular character of the chieftain; when admired for his bravery, he is sure to be obeyed. Jurisdiction is vested in the priests. It is theirs to sit in judgment upon all offenses. By them delinquents are put in irons, and chastised with stripes. The power of punishing is in no other hands. When exerted by the priests, it has neither the air of vindictive justice, nor of military execution; it is rather a religious sentence, inflicted with the sanction of the god, who, according to the German creed, attends their armies on the day of battle. To impress on their

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minds the idea of a tutelar deity, they carry with them to the field certain images and banners, taken from their usual depository, the religious groves. A circumstance which greatly tends to inflame them with heroic ardor is the manner in which their battalions are formed. They are neither mustered nor embodied by chance. They fight in clans, united by consanguinity, a family of warriors. Their tenderest pledges are near them in the field. In the heat of the engagement, the soldier hears the shrieks of his wife and the cries of his children. These are the darling witnesses of his conduct, the applauders of his valor, at once beloved and valued. The wounded seek their mothers and their wives: undismayed at the sight, the women count each honorable scar, and suck the gushing blood. They are even hardy enough to mix with the combatants, administering refreshment, and exhorting them to deeds of valor.

From tradition, they have a variety of instances of armies put to rout, and by the interposition of their wives and daughters again incited to renew the charge. Their women saw the ranks give way, and, rushing forward in the instant, by the vehemence of their cries and supplication, by opposing their breasts to danger, and by representing the horrors of slavery, restored the order of the battle. To a German mind the idea of a woman led into captivity is insupportable. In consequence of this prevailing sentiment, the states, which deliver as hostages the daughters of illustrious families, are bound by the most effectual obligation. There is, in their opinion, something sacred in the female sex, and even the power of foreseeing future events. Their advice is, therefore, always heard; they are frequently consulted, and their responses are deemed oracular. We have seen, in the reign of Vespasian, the famous Veleda revered as a divinity by her countrymen. Before her time, Aurinia and others were held in equal veneration; but a veneration founded on sentiment and superstition, free from that servile adulation which pretends to people heaven with human deities.

Mercury is the god chiefly adored in Germany. On stated days they think it lawful to offer to him human victims. They sacrifice to Hercules and Mars such animals as are usually slain in honor of the gods. In some parts of the country of the Suevians, the worship of Isis is established. To trace the introduction of ceremonies, which had their growth in another part of the world, were an investigation for which I have no materials:

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suffice it to say that the figure of a ship (the symbolic representation of the goddess) clearly shows that the religion was imported into the country. Their deities are not immured in temples, nor represented under any kind of resemblance to the human form. To do either were, in their opinion, to derogate from the majesty of superior beings. Woods and groves are sacred depositories; and the spot being consecrated to those pious uses, they give to that sacred recess the name of the divinity that fills the place, which is never profaned by the steps of man. The gloom fills every mind with awe; revered at a distance, and never seen but with the eye of contemplation.

Their attention to auguries, and the practice of divining by lots, is conducted with a degree of superstition not exceeded by any other nation. Their mode of proceeding by lots is wonderfully simple. The branch of a fruit tree is cut into small pieces, which, being all distinctly marked, are thrown at random on a white garment. If a question of public interest be depending, the priest of the canton performs the ceremony; if it be nothing more than a private concern, the master of the family officiates. With fervent prayers offered up to the gods, his eyes devoutly raised to heaven, he holds up three times each segment of the twig, and as the marks rise in succession, interprets the decrees of fate. If appearances prove unfavorable, there ends all consultation for that day; if, on the other hand, the chances are propitious, they require, for greater certainty, the sanction of auspices. The well-known superstition, which in other countries consults the flight and notes of birds, is also established in Germany; but to receive intimations of future events from horses is the popular credulity of the country. For this purpose a number of milk-white steeds, unprofaned by mortal labor, is constantly maintained at the public expense, and placed to pasture in the religious groves. When occasion requires, they are harnessed to a sacred chariot, and the priest, accompanied by the king or chief of the state, attends to watch the motions and the neighing of the horses. No other mode of augury is received with such implicit faith by the people, the nobility, and the priesthood. The horses, upon these solemn occasions, are supposed to be the organs of the gods, and the priests their favored interpreters. They have still another way of prying into futurity, to which they have recourse, when anxious to know the issue of an important war. They seize by any means in their power a

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captive from the adverse nation, and commit him in single combat with the champion selected from their own army. Each is provided with weapons after the manner of his country, and the victory, wherever it falls, is deemed a sure prognostic of the event.

In matters of inferior moment the chiefs decide; important questions are reserved for the whole community. Yet even in those cases, where all have a voice, the business is discussed and prepared by the chiefs. The general assembly, if no sudden alarm calls the people together, has its fixed and stated periods, either at the new or full moon. This is thought the season most propitious to public affairs. Their account of time differs from that of the Romans: instead of days they reckon the number of nights. Their public ordinances are so dated; and their proclamations run in the same style. The night, according to them, leads the day. Their passion for liberty is attended with this ill consequence: when a public meeting is announced, they never assemble at the stated time. Regularity would look like obedience; to mark their independent spirit, they do not convene at once, but two or three days are lost in delay. When they think themselves sufficiently numerous, the business begins. Each man takes his seat, completely armed. Silence is proclaimed by the priests, who still retain their coercive authority. The king, or chief of the community, opens the debate; the rest are heard in their turn, according to age, nobility of descent, renown in war, or fame for eloquence. No man dictates to the assembly; he may persuade, but cannot command. When anything is advanced not agreeable to the people, they reject it with a general murmur. If the proposition pleases, they brandish their javelins. This is their highest and most honorable mark of applause; they assent in a military manner, and praise by the sound of their arms.

In this council of the state accusations are exhibited, and capital offenses prosecuted. Pains and penalties are proportioned to the nature of the crime. For treason and desertion, the sentence is to be hanged on a tree: the coward, and such as are guilty of unnatural practices, are plunged under a hurdle into bogs and fens. In these different punishments the point and spirit of the law is, that crimes which affect the state may be exposed to public notoriety; infamous vice cannot be too soon buried in oblivion. He who is convicted of transgressions of an inferior

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nature pays a mulct of horses or of cattle. Part of that fine goes to the king, or the community, and part to the person injured, or to his family. It is in these assemblies that princes are chosen, and chiefs elected to act as magistrates in the several cantons of the state. To each of these judicial officers assistants are appointed from the body of the people, the number of a hundred, who attend to give their advice, and strengthen the hands of justice.

A German transacts no business, public or private, without being completely armed. The right of carrying arms is assumed by no person whatever, till the state has declared him duly qualified. The young candidate is introduced before the assembly, where one of the chiefs or his father, or some near relation, provides him with a shield and javelin. This, with them, is the manly gown; the youth from that moment ranks as a citizen; till then he was considered as part of the household; he is now a member of the commonwealth. In honor of illustrious birth, and to mark the sense men entertain of the father's merit, the son, though yet of tender years, is called to the dignity of a prince or chief. Such as are grown up to manhood, and have signalized themselves by a spirit of enterprise, have always a number of retainers in their train. Where merit is conspicuous, no man blushes to be seen in the list of followers or companions. A clanship is formed in this manner, with degrees of rank and subordination. The chief judges the pretensions of all, and assigns to each man his proper station. A spirit of emulation prevails among his whole train, all struggling to be the first in favor, while the chief places all his glory in the number and intrepidity of his companions. In that consists his dignity; to be surrounded by a band of young men is the source of his power; in peace, his brightest ornament; in war, his strongest bulwark. Nor is his fame confined to his own country: it extends to foreign nations, and is then of the first importance, if he surpasses his rivals in the number and courage of his followers. He receives presents from all parts: embassadors are sent to him; and his name alone is often sufficient to decide the issue of a war.

In the field of action, it is disgraceful to the prince to be surpassed in valor by his companions; and not to vie with him in martial deeds is equally a reproach to his followers. If he dies in the field, he who survives him survives to live in infamy. All are bound to defend their leader, to succor him in the heat

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of action, and to make even their own actions subservient to his renown. This is the bond of union, the most sacred obligation. The chief fights for victory; the followers for their chief. If, in the course of a long peace, the people relax into sloth and indolence, it often happens that the young nobles seek a more active life in the service of other states engaged in war. The German mind cannot brook repose. The field of danger is the field of glory. Without violence and rapine a train of dependants cannot be maintained. The chief must show his liberality, and the follower expects it. He demands at one time this warlike horse, at another that victorious lance imbrued with the blood of the enemy. The prince's table, however inelegant, must always be plentiful: it is the only pay of his followers. War and depredations are the ways and means of the chieftain. To cultivate the earth, and wait the regular produce of the seasons, is not the maxim of a German; you will more easily persuade him to attack the enemy, and provoke honorable wounds in the field of battle. In a word, to earn by the sweat of your brow what you may gain by the price of your blood is, in the opinion of a German, a sluggish principle, unworthy of a soldier.

When the state has no war to manage, the German mind is sunk in sloth. The chase does not afford sufficient employment. The time is passed in sleep and gluttony. The intrepid warrior, who in the field braved every danger, becomes in time of peace a listless sluggard. The management of his house and lands he leaves to the woman, to the old men, and to the infirm part of his family. He himself lounges in stupid repose, by a wonderful diversity of nature, exhibiting in the same man the most inert aversion to labor, and the fiercest principle of action. It is a custom established in the several states to present a contribution of corn and cattle to their chieftains. Individuals follow the example, and this bounty proves at once an honor to the prince, and his best support. Presents are also sent from the adjacent states, as well by private persons as in the name of the community. Nothing is so flattering to the pride of the chiefs as those foreign favors consisting of the best horses, magnificent armor, splendid harness, and beautiful collars. The Romans have lately taught them to receive presents of money.

The Germans, it is well known, have no regular cities, nor do they allow a continuity of houses. They dwell in separate

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habitations, dispersed up and down, as a grove, a meadow, or a fountain happens to invite. They have villages, but not, in our fashion, with a series of connected buildings. Every tenement stands detached, with a vacant piece of ground round it, either to prevent accidents by fire, or for want of skill in the art of building. They neither know the use of mortar nor of tiles. They build with rude materials, regardless of beauty, order, and proportion. Particular parts are covered over with a kind of earth so smooth and shining, that the natural veins have some resemblance to the lights and shades of painting. Besides these habitations, they have a number of subterraneous caves, dug by their own labor, and carefully covered over with dung; in winter their retreat from cold, and the repository of their corn. In those recesses they not only find a shelter from the rigor of the season, but in times of foreign invasion their effects are safely concealed. The enemy lays waste the open country, but the hidden treasure escapes the general ravage; safe in its obscurity, or because the search would be attended with too much trouble.

The clothing in use is a loose mantle, made fast with a clasp, or, when that cannot be had, with a thorn. Naked in other respects, they loiter away whole days by the fireside. The rich wear a garment, not, indeed, displayed and flowing, like the Parthians, or the people of Sarmatia, but drawn so tight, that the form of the limbs is palpably expressed. The skins of wild animals are also much in use. Near the Frontier, on the borders of the Rhine, the inhabitants wear them, but with an air of neglect that shows them altogether indifferent about the choice. The people who live more remote, near the northern seas, and have not acquired by commerce a taste for new-fashioned apparel, are more curious in the selection. They choose particular beasts, and, having stripped off the furs, clothe themselves with the spoil, decorated with party-colored spots, or fragments taken from the skins of fish that swim the ocean, as yet unexplored by the Romans. In point of dress there is no distinction between the sexes, except that the garment of the women is frequently made of linen, adorned with purple satin stains, but without sleeves, leaving the arms and part of the bosom uncovered.

Marriage is considered as a strict and sacred institution. In the national character there is nothing so truly commendable. To be contented with one wife is peculiar to the Germans. They

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differ in this respect from all other savage nations. There are, indeed, a few instances of polygamy; not, however, the effect of loose desire; but occasioned by the ambition of various families, who court the alliance of the chief distinguished by the nobility of his rank and character. The bride brings no portion; she receives a dowry from her husband. In the presence of her parents and relations he makes a tender of part of his wealth; if accepted, the match is approved. In the choice of the presents, female vanity is not consulted. There are no frivolous trinkets to adorn the future bride. The whole fortune consists of oxen, a caparisoned horse, a shield, a spear, and a sword. She in return delivers a present of arms, and, by this exchange of gifts, the marriage is concluded. This is the nuptial ceremony, this is the bond of union, these their hymeneal gods. Lest the wife should think her sex an exemption from the rigors of the severest virtue, and the toils of war, she is informed of her duty by the marriage ceremony, and thence she learns that she is received by her husband to be his partner in toil and danger, to dare with him in war, and suffer with him in peace. The oxen yoked, the horse accoutred, and the arms given on the occasion, inculcate this lesson; and thus she is prepared to live, and thus to die. These are the terms of their union: she receives her armor as a sacred treasure, to be preserved inviolate, and transmitted with honor to her sons, a portion for their wives, and from them descendible to her grandchildren.

In consequence of these manners, the married state is a life of affection and female constancy. The virtue of the woman is guarded from seduction: no public spectacles to seduce her; no banquets to inflame her passions; no baits of pleasure to disarm her virtue. The art of intriguing by clandestine letters is unknown to both sexes. Populous as the country is, adultery is rarely heard of; when detected the punishment is instant, and inflicted by the husband. He cuts off the hair of his guilty wife, and, having assembled her relations, expels her naked from his house, pursuing her with stripes through the village. To public loss of honor no favor is shown. She may possess beauty, youth, and riches; but a husband she can never obtain. Vice is not treated by the Germans as a subject of raillery, nor is the profligacy of corrupting and being corrupted called the fashion of the age. By the practice of some states, female virtue is advanced to still higher perfection; with them none but virgins marry.

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When the bride has fixed her choice, her hopes of matrimony have closed for life. With one husband, as with one life, one mind, one body, every woman is satisfied: in him her happiness is centred; her desires extend no further; and the principle is not only an affection for her husband's person, but a reverence for the married state. To set limits to population, by rearing up only a certain number of children, and destroying the rest, is accounted a flagitious crime. Among the savages of Germany, virtuous manners operate more than good laws in other countries.

In every family the children are reared up in filth. They run about naked, and in time grow up to that strength and size of limb which we behold with wonder. The infant is nourished at the mother's breast, not turned over to nurses and to servants. No distinction is made between the future chieftain and the infant son of a common slave. On the same ground, and mixed with the same cattle, they pass their days, till age of manhood draws the line of separation, and early valor shows the person of ingenuous birth. It is generally late before their young men enjoy the pleasures of love; by consequence they are not enfeebled in their prime. Nor are the virgins married too soon. Both parties wait to attain their full growth. In the warm season of mutual vigor the match is made, and the children of the marriage have the constitution of their parents. The uncle by the mother's side regards his nephews with an affection nothing inferior to that of their father. With some, the relation of the sister's children to their maternal uncle is held to be the strongest tie of consanguinity, insomuch that in demanding hostages, that line of kindred is preferred, as the most endearing objects of the family, and, consequently, the most tender pledges. The son is always heir to his father. Last wills and testaments are not in use. In case of failure of issue, the brothers of the deceased are next in succession, or else the paternal and maternal uncles. A numerous train of relations is the comfort and the honor of old age. To live without raising heirs to yourself is no advantage in Germany.

To adopt the quarrels as well as the friendships of your parents and relations is held to be an indispensable duty. In their resentments, however, they are not implacable. Injuries are adjusted by a settled measure of compensation. Atonement is made for homicide by a certain number of cattle, and by that satisfaction the whole family is appeased: a happy regulation, than which

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nothing can be more conducive to the public interest, since it serves to curb that spirit of revenge which is the natural result of liberty in the excess. Hospitality and convivial pleasure are nowhere so liberally enjoyed. To refuse admittance to a guest were an outrage against humanity. The master of the house welcomes every stranger, and regales him to the best of his ability. If his stock falls short, he becomes a visitor to his neighbor, and conducts his new acquaintance to a more plentiful table. They do not wait to be invited, nor is it of any consequence, since a cordial reception is always certain. Between an intimate and an entire stranger no distinction is made. The law of hospitality is the same. The departing guest receives as a present whatever he desires, and the host retaliates by asking with the same freedom. A German delights in the gifts which he receives; yet by bestowing he imputes nothing to you as a favor, and for what he receives he acknowledges no obligation.

In this manner the Germans pride themselves upon their frankness and generosity. Their hours of rest are protracted to broad daylight. As soon as they rise, the first thing they do is to bathe, and generally, on account of the intense severity of the climate, in warm water. They then betake themselves to their meal, each on a separate seat, and at his own table. Having finished their repast they proceed completely armed to the dispatch of business, and frequently to a convivial meeting. To devote both day and night to deep drinking is a disgrace to no man. Disputes, as will be the case with people in liquor, frequently arise, and are seldom confined to opprobrious language. The quarrel generally ends in a scene of blood. Important subjects, such as the reconciliation of enemies, the forming of family alliances, the election of chiefs, and even peace and war, are generally canvassed in their carousing festivals. The convivial moment, according to their notion, is the true season for business, when the mind opens itself in plain simplicity, or grows warm with bold and noble ideas. Strangers to artifice, and knowing no refinement, they tell their sentiments without disguise. The pleasure of the table expands their hearts, and calls forth every secret. On the following day the subject of debate is again taken into consideration, and thus two different periods of time have their distinct uses: when warm, they debate; when cool they decide.

Their beverage is a liquor drawn from barley or from wheat, and, like the juice of the grape, fermented to a spirit. The

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settlers on the banks of the Rhine provide themselves with wine. Their food is of the simplest kind; wild apples, the flesh of an animal recently killed, or coagulated milk. Without skill in cookery, and without seasoning to stimulate the palate, they eat to satisfy nature. But they do not drink merely to quench their thirst. Indulge their love of liquor to the excess which they require, and you need not employ the terror of your arms: their own vices will subdue them.

Their public spectacles boast of no variety. They have but one sort, and that they repeat at all their meetings. A band of young men make it their pastime to dance entirely naked amidst pointed swords and javelins. By constant exercise this kind of exhibition has become an art, and art has taught them to perform with grace and elegance. Their talents, however, are not let out for hire. Though some danger attends the practice, the pleasure of the spectator is their only recompense. In the character of a German there is nothing so remarkable as his passion for play. Without the excuse of liquor (strange as it may seem!) in their cool and sober moments, they have recourse to dice, as to a serious and regular business, with the most desperate spirit committing their whole substance to chance, and when they have lost their all, putting their liberty and even their persons upon the last hazard of the die. The loser yields himself to slavery. Young, robust, and valiant, he submits to be chained, and even exposed to sale. Such is the effect of a ruinous and inveterate habit. They are victims to folly, and they call themselves men of honor. The winner is always in a hurry to barter away the slaves acquired by success at play: he is ashamed of his victory, and therefore puts away the remembrance of it as soon as possible.

The slaves in general are not arranged at their several employments in the household affairs, as is the practice at Rome. Each has his separate habitation, and his own establishment to manage. The master considers him as an agrarian dependent, who is obliged to furnish a certain quantity of grain, of cattle, or of wearing apparel. The slave obeys, and the state of servitude extends no further. All domestic affairs are managed by the master's wife and children. To punish a slave with stripes, to load him with chains, or condemn him to hard labor, is unusual. It is true that slaves are sometimes put to death, not under color of justice, or of any authority vested in the master; but in a transport of passion, in a fit of rage, as is often the

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case in a sudden affray; but it is also true that this species of homicide passes with impunity. The freedmen are not of much higher consideration than the actual slaves; they obtain no rank in the master's family, and, if we except the parts of Germany where monarchy is established, they never figure on the stage of public business. In despotic governments they rise above the men of ingenuous birth, and even eclipse the whole body of the nobles. In other states the subordination of the freedmen is a proof of public liberty.

The practice of placing money at interest, and reaping the profits of usury, is unknown in Germany; and that happy ignorance is a better prevention of the evil than a code of prohibitory laws. In cultivating the soil, they do not settle on one spot, but shift from place to place. The state or community takes possession of a certain tract proportioned to its numbers of hands; allotments are afterwards made to individuals according to their rank and dignity. In so extensive a country, where there is no want of land, the partition is easily made. The ground tilled in one year lies fallow the next, and a sufficient quantity always remains, the labor of the people being by no means adequate to the extent or goodness of the soil. Nor have they the skill to make orchard plantations, to inclose the meadow grounds, or to lay out and water gardens. From the earth they demand nothing but corn. Hence their year is not, as with the Romans, divided into four seasons. They have distinct ideas of winter, spring, and summer, and their language has terms for each; but they neither know the blessings nor the name of autumn.

Their funerals have neither pomp nor vain ambition. When the bodies of illustrious men are to be burned, they choose a particular kind of wood for the purpose and have no other attention. The funeral pile is neither strewed with garments, nor enriched with fragrant spices. The arms of the deceased are committed to the flames, and sometimes his horse. A mound of turf is raised to his memory, and this, in their opinion, is a better sepulchre than those structures of labored grandeur, which display the weakness of human vanity, and are, at best, a burden to the dead. Tears and lamentations are soon at an end, but their regret does not so easily wear away. To grieve for the departed is comely in the softer sex. The women weep for their friends; the men remember them.

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This is the sum of what I have been able to collect touching the origin of the Germans, and the general manners of the people. I now shall enter into a more minute description of the several states, their peculiar rites, and the distinctive character of each; observing at the same time, which were the nations that first passed the Rhine, and transplanted themselves into Gaul. That the Gauls, in ancient times, were superior to the Germans, we have the authority of Julius Cæsar, that illustrious historian of his own affairs. From what is stated by that eminent writer, it is highly probable that colonies from Gaul passed over into Germany; for, in fact, how could a river check the migrations of either nation, when it increased in strength, and multiplied in numbers? So weak an obstacle could not repel them from taking possession of a country, not as yet marked out by power, and of course open to the first occupant. We find, accordingly, that the whole region between the Hercynian forest, the Maine and the Rhine was occupied by the Helvetians, and the tract beyond it by the Boians; both originally Gallic nations. The name of Boiemum, which remains to this day, shows the ancient state of the country, though it has since received a new race of inhabitants. Whether the Araviscians, who settled in Pannonia, were originally a colony from the Osi, a people of Germany; or, on the other hand, whether the Osi overflowed into Germany from the Araviscians, cannot now be ascertained. Thus much is certain, the laws, the manners, and language of both nations are still the same. But which of them first passed the Danube? The same good and evil were to be found on both sides of the river; equal poverty and equal independence. To be thought of German origin is the ambition of the Treverians and the Nervians, both conceiving that the reproach of Gallic softness and effeminacy, which still infect their national manners, may be lost in the splendor of a warlike descent. The Vangiones, the Tribocians, and the Nemetes, who stretch along the banks of the Rhine, are, beyond all doubt, of German extraction. The Ubians, for their services, were made a Roman colony, and, with their own consent, became known by the name of Agriffinians, in honor of their founder; and yet they still look back with pride to their German origin. They issued formerly from that country, and, having given proof of their fidelity, obtained an allotment of territory on the banks of the Rhine, not so much with a view to their security, as to make them a guard to defend the Roman frontier.

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Of all these various nations the Batavians are the most brave and warlike. Incorporated formerly with the Cattians, but driven out by intestine divisions, they took possession of an island, formed by the Rhine, where without any extent of land on the continent they established a canton in alliance with the Romans. The honor of that ancient friendship they still enjoy, with the addition of peculiar privileges. They are neither insulted with taxes, nor harassed by revenue officers. Free from burdens, imposts, and tributes, they are reserved for the day of battle; a nursery of soldiers. The Mattiaci are in like manner attached to the interest of the Romans. In fact, the limits of the empire have been enlarged, and the terror of our arms has spread beyond the Rhine and the former boundaries. Hence the Mattiaci, still enjoying their own side of the river, are Germans by their situation, yet in sentiment and principle the friends of Rome; submitting, like the Batavians, to the authority of the empire; but, never having been transplanted, they still retain, from their soil and climate, all the fierceness of their native character. The people between the Rhine and the Danube, who occupy a certain tract, subject to an impost of one tenth, and therefore called the Decumate lands, are not to be reckoned among the German nations. The Gauls, from their natural levity prone to change, and rendered desperate by their poverty, were the first adventurers into that vacant region. The Roman frontier, in process of time, being advanced, and garrisons stationed at proper posts, that whole country became part of a province, and the inhabitants of course were reduced to subjection.

Beyond the Mattiaci lies the territory of the Cattians, beginning at the Hercynian forest, but not, like other parts of Germany, a wide and dreary level of fens and marshes. A continued range of hills extends over a prodigious tract, till, growing thinner by degrees, they sink at last into an open country. The Hercynian forest attends its favorite Cattians to their utmost boundary, and there leaves them, as it were, with regret. The people are robust and hardy; their limbs well braced; their countenance fierce, and their minds endowed with vigor beyond the rest of their countrymen. Considered as Germans, their understanding is quick and penetrating. They elect officers fit to command, and obey them implicitly; they keep their ranks, and know how to seize their opportunity; they restrain their natural impetuosity, and wait for the attack; they arrange with judgment the labors

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of the day, and throw up intrenchments for the night; trusting little to fortune, they depend altogether on their valor; and what is rare in the history of barbarians, and never attained without regular discipline, they place their confidence, not in the strength of their armies, but entirely in their general. The infantry is their main strength. Each soldier carries, besides his arms, his provision and a parcel of military tools. You may see other armies rushing to a battle: the Cattians march to a war. To skirmish in detached parties, or to sally out on a sudden emergence, is not their practice. A victory hastily gained, or a quick retreat, may suit the genius of the cavalry; but all that rapidity, in the opinion of the Cattians, denotes want of resolution: perseverance is the true mark of courage.

A custom, known, indeed, in other parts of Germany, but adopted only by a few individuals of a bold and ardent spirit, is with the Cattians a feature of the national character. From the age of manhood they encourage the growth of their hair and beard; nor will any one, till he has slain an enemy, divest himself of that excrescence, which by a solemn vow he has devoted to heroic virtue. Over the blood and spoils of the vanquished the face of the warrior is for the first time displayed. The Cattian then exults; he has now answered the true end of his being, and has proved himself worthy of his parents and his country. The sluggard continues unshorn, with the uncouth horrors of his visage growing wilder to the close of his days. The men of superior courage and uncommon ferocity wear also an iron ring, in that country a badge of infamy, and with that, as with a chain, they appear self-condemned to slavery, till by the slaughter of an enemy they have redeemed their freedom. With this extraordinary habit the Cattians are in general much delighted. They grow gray under a vow of heroism, and by their voluntary distinctions render themselves conspicuous to their friends and enemies. In every engagement the first attack is made by them: they claim the front of the line as their right, presenting to the enemy an appearance wild and terrible. Even in time of peace they retain the same ferocious aspect; never softened with an air of humanity. They have no house to dwell in, no land to cultivate, no domestic care to employ them. Wherever chance conducts them, they are sure of being maintained. Lavish of their neighbors' substance, and prodigal of their own, they persist in this course, till towards the decline of life their drooping

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spirit is no longer equal to the exertions of a fierce and rigid virtue.

The Usipians and Tencterians border on the Cattians. Their territory lies on the banks of the Rhine, where that river, still flowing in one regular channel, forms a sufficient boundary. In addition to their military character the Tencterians are famous for the discipline of their cavalry. Their horse is no way inferior to the infantry of the Cattians. The wisdom of their ancestors formed the military system, and their descendants hold it in veneration. Horsemanship is the pride of the whole country, the pastime of their children, the emulation of their youth, and the habit of old age. With their goods and valuable effects their horses pass as part of the succession, not, however, by the general rule of inheritance to the eldest son, but, in a peculiar line, to that son who stands distinguished by his valor and his exploits in war.

In the neighborhood of the last-mentioned states formerly occurred the Bructerians, since that time dispossessed of their territory, and, as fame reports, now no longer a people. The Chanavians and Angrivarians, it is said, with the consent of the adjacent tribes, invaded the country, and pursued the ancient settlers with exterminating fury. The intolerable pride of the Bructerians drew upon them this dreadful catastrophe. The love of plunder was, no doubt, a powerful motive; and perhaps the event was providentially ordained in favor of the Roman people. Certain it is, the gods have of late indulged us with the view of a fierce engagement, and a scene of carnage, in which above sixty thousand of the enemy fell a sacrifice, not to the arms of Rome, but more magnificent still, to the rage of their own internal discord, all cut off, as it were, in a theatre of war, to furnish a spectacle to the Roman army. May this continue to be the fate of foreign nations! If not the friends of Rome, let them be enemies to themselves. For in the present tide of our affairs, what can fortune have in store so devoutly to be wished for as civil dissensions amongst our enemies?

At the back of the states, which I have now described, lie the Dulgibinians, and the Chasuarians, with other nations of inferior note. In front occurs the country of the Frisians, divided into two communities called, on account of their degrees of strength, the Greater and the Lesser Frisia. Both extend along the margin of the Rhine as far as the Ocean, inclosing within their limits

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lakes of vast extent, where the fleets of Rome have spread their sails. Through that outlet we have attempted the Northern Ocean, where, if we may believe the account of navigators, the pillars of Hercules are seen still standing on the coast; whether it be that Hercules did in fact visit those parts, or that whatever is great and splendid in all quarters of the globe is by common consent ascribed to that ancient hero. Druses Germanicus was an adventurer in those seas. He did not want a spirit of enterprise; but the navigation was found impracticable in that tempestuous ocean, which seemed to forbid any further discovery of its own element, or the labors of Hercules. Since that time no expedition has been undertaken: men conceived that to respect the mysteries of the gods, and believe without inquiry, would be the best proof of veneration.

We have hitherto traced the western side of Germany. From the point where we stop, it stretches away with a prodigious sweep towards the north. In that vast region the first territory that occurs is that of the Chaucians, beginning on the confines of the Frisians, and though at the extremity bounded by the seashore, yet running at the back of all the nations already described, till, with an immense compass, it reaches the borders of the Cattians. Of this immeasurable tract it is not sufficient to say that the Chaucians possess it: they even people it. Of all the German nations they are, beyond all question, the most respectable. Their grandeur rests upon the surest foundation, the love of justice; wanting no extension of territory, free from avarice and ambition, remote and happy, they provoke no wars, and never seek to enrich themselves by rapine and depredation. Their importance among the nations round them is undoubtedly great; but the best evidence of it is that they have gained nothing but justice. Loving moderation, yet uniting to it a warlike spirit, they are ever ready in a just cause to unsheath the sword. Their armies are soon in the field. In men and horses their resources are great, and even in profound tranquillity their fame is never tarnished.

Bordering on the side of the Chaucians, and also of the Cattians, lies the country of the Cheruscans; a people by a long disuse of arms enervated and sunk in sloth. Unmolested by their neighbors, they enjoyed the sweets of peace, forgetting that amidst powerful and ambitious neighbors the repose which you enjoy serves only to lull you into a calm, always pleasing, but

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deceitful in the end. When the sword is drawn, and the power of the strongest is to decide, you talk in vain of equity and moderation: those virtues always belong to the conqueror. Thus it has happened to the Cheruscans: they were formerly just and unright; at present they are called fools and cowards. Victory has transferred every virtue to the Cattians, and oppression takes the name of wisdom. The downfall of the Cheruscans drew after it that of the Fosi, a contiguous nation, in their day of prosperity never equal to their neighbors, but fellow-sufferers in their ruin.

In the same northern part of Germany we find the Cimbrians on the margin of the ocean; a people at present of small consideration, though their glory can never die. Monuments of their former strength and importance are still to be seen on either shore. Their camps and lines of circumvallation are not yet erased. From the extent of ground which they occupied you may even now form an estimate of the force and resources of the state; and the account of their grand army, which consisted of such prodigious numbers, seems to be verified. It was in the year of Rome six hundred and forty, in the consulship of Cæcilius Metellus and Papirius Carbo, that the arms of the Cimbrians first alarmed the world. If from that period we reckon to the second consulship of the Emperor Trajan, we shall find a space of near two hundred and ten years: so long has Germany stood at bay with Rome! In the course of so obstinate a struggle, both sides have felt alternately the severest blows of fortune, and the worse calamities of war. Not the Samnite, nor the republic of Carthage, nor Spain, nor Gaul, nor even the Parthian has given such frequent lessons to the Roman people. The power of the Arascidæ was not so formidable as German liberty. If we except the slaughter of Crassus and his army, what has the East to boast of? Their own commander, Pacorus, was cut off, and the whole nation was humbled by the victory of Ventidius. The Germans can recount their triumphs over Carbo, Cassius, Scaurus Aurelius, Servilius Cæpio, and Cneius Manlius, all defeated, or taken prisoners. With them the republic lost five consular armies; and since that time, in the reign of Augustus, Varus perished with his three legions. Caius Marius, it is true, defeated the Germans in Italy; Julius Cæsar made them retreat from Gaul; and Drusus, Tiberius, and Germanicus overpowered them in their own country: but how much blood did

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those victories cost us? The mighty projects of Caligula ended in a ridiculous farce. From that period an interval of peace succeeded, till roused at length by the dissensions of Rome, and the civil wars that followed, they stormed our legions in their winter quarters, and even planned the conquest of Gaul. Indeed we forced them to repass the Rhine; but from that time what has been our advantage? We have triumphed, and Germany is still unconquered.

The Suevians are the next that claim attention. Possessing the largest portion of Germany, they do not, like the Cattians and Tencterians, for one state or community, but have among themselves several subdivisions, or inferior tribes, known by distinct appellations, yet all comprehended under the general name of Suevians. It is the peculiar custom of this people to braid the hair, and tie it up in a knot. Between them and the rest of the Germans this is the mark of distinction. In their own country it serves to discriminate the freeborn from the slave. If the same mode is seen in other states, introduced by ties of consanguinity, or, as often happens, by the propensity of men to imitate foreign manners, the instances are rare, and confined entirely to the season of youth. With the Suevians the custom is continued through life; men far advanced in years are seen with their hoary locks interwoven, and fastened behind, or sometimes gathered into a shaggy knot on the crown of the head. The chiefs are more nicely adjusted: they attend to ornament, but it is a manly attention, not the spirit of intrigue or the affectation of appearing amiable in the eyes of women. When going to engage the enemy, they fancy that from the high structure of their hair they appear taller and gain an air of ferocity. Their dress is a preparation for battle.

The Semnones are ambitious to be thought the most ancient and respectable of the Suevian nation. Their claim they think confirmed by the mysteries of religion. On a stated day a procession is made into a wood consecrated in ancient times, and rendered awful by auguries delivered down from age to age. The several tribes of the same descent appear by their deputies. The rites begin with the slaughter of a man, who is offered as a victim, and thus their barbarous worship is celebrated by an act of horror. The grove is beheld with superstitious terror. No man enters that holy sanctuary without being bound with a chain, thereby denoting his humble sense of his own condition, and the

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superior attributes of the deity that fills the place. Should he happen to fall, he does not presume to rise, but in that groveling state makes his way out of the wood. The doctrine intended by this bigotry is, that from this spot the whole nation derives its origin, and that here is the sacred mansion of the all-ruling mind, the supreme God of the universe, who holds everything else in a chain of dependence on his will and pleasure. To these tenets much credit arises from the weight and influence of the Semnones, a populous nation, distributed into a hundred cantons, and by the vast extent of their territory entitled to consider themselves as the head of the Suevian nation.

The Langobards exhibit a contrast to the people last described. Their dignity is derived from the paucity of their numbers. Surrounded as they are by great and powerful nations, they live independent, owing their security not to mean compliances, but to that warlike spirit with which they encounter danger. To these succeed in regular order the Reudignians, the Aviones, Angles, and Varinians: the Eudocians, Nuithones, and Suardonians, all defended by rivers, or embosomed in forests. In these several tribes there is nothing that merits attention, except that they all agree to worship the goddess Earth, or, as they call her, Herth, whom they consider as the common mother of all. This divinity, according to their notion, interposes in human affairs, and at times visits the several nations of the globe. A sacred grove on an island in the Northern Ocean is dedicated to her. There stands this sacred chariot, covered with a vestment, to be touched by the priest only. When she takes her seat in this holy vehicle, he becomes immediately conscious of her presence, and in his fit of enthusiasm pursues her progress. The chariot is drawn by cows yoked together. A general festival takes place, and public rejoicings are heard, wherever the goddess directs her way. No war is thought of; arms are laid aside, and the sword is sheathed. The sweets of peace are known, and then only relished. At length the same priest declares the goddess satisfied with her visitation, and reconducts her to her sanctuary. The chariot with the sacred mantle, and if we may believe report, the goddess herself, are purified in a secret lake. In this ablution certain slaves officiate and instantly perish in the water. Hence the terrors of superstition are more widely diffused; a religious horror seizes every mind, and all are content in pious ignorance to venerate that awful mystery which no man

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can see and live. This part of the Suevian nation stretches away to the most remote and unknown recesses of Germany.

On the banks of the Danube (for we shall now pursue that river, in the same manner as we have traced the course of the Rhine), the first and nearest state is that of the Hermundurians, a people in alliance with Rome, acting always with fidelity, and for that reason allowed to trade not only on the frontier, but even within the limits of the empire. They are seen at large in the heart of our splendid colony in the province of Rhætia, without so much as a guard to watch their motions. To the rest of the Germans we display camps and legions, but to the Hermundurians we grant the exclusive privilege of seeing our houses and our elegant villas. They behold the splendor of the Romans but without avarice, or a wish to enjoy it. In the territories of these people the Elbe takes its rise, a celebrated river, and formerly well known to the Romans. At present we only hear of its name.

Contiguous to the last-mentioned people lies the country of the Nariscans, and next in order the Marcomannians and the Quadians. Of these the Marcomannians are the most eminent for their strength and military glory. The very territory now in their possession is the reward of valor, acquired by the expulsion of the Boians. Nor have the Nariscans or Quadians degenerated from their ancestors. As far as Germany is washed by the Danube, these three nations extend along the banks, and form the frontier of the country. The Marcomannians and the Quadians within our own memory obeyed a race of kings, born among themselves, the illustrious issue of Maroboduus and of Tudrus. Foreign princes at present sway the sceptre; but the strength of their monarchy depends upon the countenance and protection of Rome. To our arms they are not often indebted; we choose rather to supply them with money.

At the back of the Marcomannians and Quadians lie several nations of considerable force, such as the Marsignians, the Gothinians, the Osians, and the Burians. In dress and language the last two resemble the Suevians. The Gothinians by their use of the Gallic tongue, and the Osians by the dialect of Pannonia, are evidently not of German origin. A further proof arises from their submitting to the disgrace of paying tribute, imposed upon them as aliens and intruders, partly by the Sarmatians, and partly by the Quadians. The Gothinians have still more reason to

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blush; they submit to the drudgery of digging iron in the mines. But a small part of the open and level country is occupied by these several nations: they dwell chiefly in forests, or on the summit of that continued ridge of mountains, by which Suevia is divided and separated from other tribes that lie still more remote. Of these the Lygians are the most powerful, stretching to a great extent, and giving their name to a number of subordinate communities. It will suffice to mention the most considerable; namely, the Arians, the Helvecones, the Manimians, the Elysians, and Naharvalians. The last show a grove famous for the antiquity of its religious rites. The priest appears in a female dress. The gods whom they worship are, in the language of the country, known by the name of Alcis, by Roman interpreters said to be Castor and Pollux. There are, indeed, no idols in their country; no symbolic representations; no traces of foreign superstition. And yet their two deities are adored in the character of young men and brothers. The Arians are not only superior to the other tribes above mentioned, but are also more fierce and savage. Not content with their natural ferocity, they study to make themselves still more grim and horrible by every addition that art can devise. Their shields are black; their bodies painted of a deep color; and the darkest night is their time for rushing to battle. The sudden surprise and funereal gloom of such a band of sable warriors are sure to strike a panic through the adverse army, who fly the field, as if a legion of demons had broken loose to attack them: so true it is that in every engagement the eye is the first conquered. Beyond the Lygians the next state is that of the Gothones, who live under regal government, and are, by consequence, ruled with a degree of power more rigorous than other parts of Germany, yet not unlimited, nor entirely hostile to civil liberty. In the neighborhood of these people we find on the seacoast the Rugians and Lemovians, both subject to royal authority. When their round shields and short swords are mentioned, there are no other particulars worthy of notice.

The people that next occur are the Suiones, who may be said to inhabit the ocean itself. In addition to the strength of their armies, they have a powerful naval force. The form of their ships is peculiar. Every vessel has a prow at each end, and by that contrivance is always ready to make head either way. Sails are not in use, nor is there a range of oars at the sides. The mari-

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ners, as often happens in the navigation of rivers, take different stations, and shift from one place to another, as the exigence may require. Riches are by this people held in great esteem; and the public mind, debased by that passion, yields to the government of one, with unconditional, with passive obedience. Despotism is here fully established. The people are not allowed to carry arms in common, like the rest of the German nations. An officer is appointed to keep in a magazine all the military weapons, and for this purpose a slave is always chosen. For this policy the ostensible reason is, that the ocean is their natural fence against foreign invasions, and in time of peace the giddy multitude, with arms ready at hand, soon proceeds from luxury to tumult and commotion. But the truth is, the jealousy of a despotic prince does not think it safe to commit the care of his arsenal to the nobles or the men of ingenuous birth. Even a manumitted slave is not fit to be trusted.

At the further extremity beyond the Suiones there is another sea, whose sluggish waters seem to be in a state of stagnation. By this lazy element the globe is said to be encircled, and the supposition receives some color of probability from an extraordinary phenomenon well known in those regions. The rays of the setting sun continue till the return of day to brighten the hemisphere with so clear a light that the stars are imperceptible. To this it is added by vulgar credulity that when the sun begins to rise, the sound of the emerging luminary is distinctly heard, and the very form of the horses, with the blaze of glory around the head of the god, is palpable to the sight. The boundaries of nature, it is generally believed, terminate here.

On the coast to the right of the Suevian Ocean the Æstyans have fixed their habitations. In their dress and manners they resemble the Suevians, but their language has more affinity to the dialect of Britain. They worship the mother of the gods. The figure of a wild boar is the symbol of their superstition; and he who has that emblem about him thinks himself secure even in the thickest ranks of the enemy, without any need of arms, or any other mode of defense. The use of iron is unknown, and their general weapon is a club. In the cultivation of corn, and other fruits of the earth, they labor with more patience than is consistent with the natural laziness of the Germans. Their industry is exerted in another instance: they explore the sea for amber in their language called Glese, and are the only people

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who gather that curious substance. It is generally found among the shallows; sometimes on the shore. Concerning the nature or the causes of this concretion, the barbarians, with their usual want of curiosity, make no inquiry. Amongst other superfluities discharged by the sea, this substance lay long neglected, till Roman luxury gave it a name, and brought it into request. To the savages it is of no use. They gather it in rude heaps, and offer it for sale without any form or polish, wondering at the price they receive for it. There is reason to think that amber is a distillation from certain trees, since in the transparent medium we see a variety of insects, and even animals of the wing, which, being caught in the viscous fluid, are afterwards, when it grows hard, incorporated with it. It is probable, therefore, that as the East has its luxuriant plantations, where balm and frankincense perspire through the pores of trees, so the continents and islands of the West have their prolific groves, whose juices, fermented by the heat of the sun, dissolve into a liquid matter, which falls into the sea, and, being there condensed, is afterwards discharged by the winds and waves on the opposite shore. If you make an experiment of amber by the application of fire, it kindles like a torch, emitting a fragrant flame, and, in a little time, taking the tenacious nature of pitch or rosin. Beyond the Suiones we next find the nation of Sitones, differing in nothing from the former except the tameness with which they suffer a woman to reign over them. Of this people it is not enough to say that they have degenerated from civil liberty: they are sunk below slavery itself. At this place ends the territory of the Suevians.

Whether the Peucinians, the Venedians, and Fennians are to be accounted Germans, or classed with the people of Sarmatia, is a point not easy to be determined: though the Peucinians, called by some the Bastarnians, bear a strong resemblance to the Germans. They use the same language: their dress and habitations are the same, and they are equally inured to sloth and filth. Of late, however, in consequence of frequent intermarriages between their leading chieftains and the families of Sarmatia, they have been tainted with the manners of that country. The Venedians are a counterpart of the Sarmatians; like them they lead a wandering life, and support themselves by plunder amidst the woods and mountains that separate the Peucinians and the Fennians. They are, notwithstanding, to be ascribed to Germany, inasmuch as they have settled habitations,

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know the use of shields, and travel always on foot, remarkable for their swiftness. The Sarmatians, on the contrary, live altogether on horseback or in wagons. Nothing can equal the ferocity of the Fennians, nor is there anything so disgusting as their filth and poverty. Without arms, without horses, and without a fixed place of abode, they lead a vagrant life; their food the common herbage; the skins of beasts their only clothing; and the bare earth their resting place. For their chief support they depend on their arrows, to which for want of iron, they prefix a pointed bone. The women follow the chase in company with the men, and claim their share of the prey. To protect their infants from the fury of wild beasts, and the inclemency of the weather, they make a kind of cradle amidst the branches of trees interwoven together, and they know no other expedient. The youth of the country have the same habitation, and amidst the trees old age is rocked to rest. Savage as this way of life may seem, they prefer it to the drudgery of the field, the labor of building, and the painful vicissitudes of hope and fear, which always attend the defense and the acquisition of property. Secure against the passions of men, and fearing nothing from the anger of the gods, they have attained that uncommon state of felicity, in which there is no craving left to form a single wish.

The rest of what I have been able to collect is too much involved in fable, of a color with the accounts of the Hellusians and the Oxionians, of whom we are told that they have the human face, with the limbs and bodies of wild beasts. But reports of this kind, unsupported by proof, I shall leave to the pen of others.

Complete. Murphy's translation.

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HIPPOLYTE ADOLPHE TAINE

(1828–1893)

THE opening essay of Taine's "History of English Literature" is one of the most important of the nineteenth century and perhaps more characteristic than any other of what has been peculiarly the nineteenth-century method in the study of literature and of history. In order to reach a base for his "History of English Literature," he was not content to study England as he saw it in his lifetime. He went backward over the course of the development of the English character until he found its germ in the Saxons and Angles, men with "huge white bodies, cool blooded, with fierce blue eyes," — to account for whom he left England to study on the coasts of the North Sea, the morasses and fogs in which two thousand years ago the barbarians whom Rome could not subdue, led "a sad and precarious existence, as it were, face to face with beasts of prey." Literature now has been carried far back towards its origin in human nature itself. Human nature is to be studied as it is affected by soil and climate, by environment in all its manifestations, and by the pressure of men upon each other. Art thus studied is traced back to the time of the cave man, and is accounted for in everything but the details of its development when the first rude picture is found scratched upon the ivory of a mammoth tusk. Literature, by the same rule, is followed to its beginnings in the "runes" on the staves of the bards or on the sword blades of the warriors of a period almost as remote as the time when the peoples of Europe were still septs of a single tribe, speaking a common language and having a common origin. The action of man upon nature, the reflex action of nature upon man, are considered as the springs of history, in all its phases. This idea, as its controls the literary methods of Taine, is chiefly what made him so remarkable among the great critics of his century, but he is also a master of prose style, as eminent among French writers as Macaulay is among English. He was born at Vouziers, France, April 21st, 1828. His education was careful and thorough, including, as it did, courses in medicine and general science after he had taken the highest honors of the Collège Bourbon in Paris. In 1864 he became professor of Æsthetics at the École des Beaux Arts, and in 1864 and 1865 published the work by which he is best known to readers of Eng-

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lish,—the always memorable "History of English Literature,"—with which, whether it be considered as a series of essays or as a critical history of the development of English literature, there is nothing else to compare. It is, however, only one of many works of great brilliancy published by Taine between 1853, when he took his doctor's degree on his "Essay on the Fables of La Fontaine," and 1891, when his "Le Régime Moderne" appeared. He died at Paris, March 5th, 1893.

THE SAXONS AS THE SOURCE OF ENGLISH LITERATURE

I. Environment and Character

As you coast the North Sea from the Scheldt to Jutland, you will mark, in the first place, that the characteristic feature is the want of slope; marsh, waste, shoal; the rivers hardly drag themselves along, swollen and sluggish, with long, black-looking waves; the flooding stream oozes over the banks, and appears further on in stagnant pools. In Holland the soil is but a sediment of mud; here and there only does the earth cover it with a crust, shallow and brittle, the mere alluvium of the river, which the river seems ever about to destroy. Thick clouds hover above, being fed by ceaseless exhalations. They lazily turn their violet flanks, grow black, suddenly descend in heavy showers; the vapor like a furnace smoke, crawls forever on the horizon. Thus watered, plants multiply; in the angle between Jutland and the continent, in a fat, muddy soil, "the verdure is as fresh as that of England." Immense forests covered the land even after the eleventh century. The sap of this humid country, thick and potent, circulates in man as in the plants; man's respiration, nutrition, sensations, and habits affect also his faculties and his frame.

The land produced after this fashion has one enemy, to wit, the sea. Holland maintains its existence only by virtue of its dikes. In 1654 those in Jutland burst, and fifteen thousand of the inhabitants were swallowed up. One need only see the blast of the North swirl down upon the low level of the soil, wan and ominous: the vast yellow sea dashes against the narrow belt of flat coast which seems incapable of a moment's resistance; the wind howls and bellows; the sea mews cry; the poor little ships flee as fast as they can, bending almost to the gunwale, and endeavor to find a refuge in the mouth of the river, which seems as hostile as the sea. A sad and precarious existence, as it

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were, face to face with a beast of prey. The Frisians, in their ancient laws, speak already of the league they have made against "the ferocious ocean." Even in a calm this sea is unsafe. "Before me rolleth a waste of water . . . and above me go rolling the storm clouds, the formless dark-gray daughters of air, which from the sea, in cloudy buckets scoop up the water, ever wearied lifting and lifting, and then pour it again in the sea, a mournful wearisome business. Over the sea, flat on his face, lies the monstrous, terrible North Wind, sighing and sinking his voice as in secret, like an old grumbler; for once in good humor, unto the ocean he talks, and he tells her wonderful stories." Rain, wind, and surge leave room for naught but gloomy and melancholy thoughts. The very joy of the billows has in it an inexplicable restlessness and harshness. From Holland to Jutland, a string of small, deluged islands bears witness to their ravages; the shifting sands which the tide drifts up obstruct and impede the banks and entrance of the rivers. The first Roman fleet, a thousand sail, perished there; to this day ships wait a month or more in sight of port, tossed upon the great white waves, not daring to risk themselves in the shifting, winding channel, notorious for its wrecks. In winter a breastplate of ice covers the two streams; the sea drives back the frozen masses as they descend; they pile themselves with a crash upon the sandbanks, and sway to and fro; now and then you may see a vessel, seized as in a vice, split in two beneath their violence. Picture in this foggy clime amid hoar frost and storm, in these marshes and forests, half-naked savages, a kind of wild beasts, fishers and hunters, but especially hunters of men; these are they, Saxons, Angles, Jutes, Frisians; later on, Danes, who during the fifth and the ninth centuries, with their swords and battle axes, took and kept the island of Britain.

A rude and foggy land, like their own, except in the depth of its sea and the safety of its coasts, which one day will call up real fleets and mighty vessels; green England — the word rises to the lips and expresses all. Here also moisture pervades everything, even in summer the mist rises; even on clear days you perceive it fresh from the great sea girdle, or rising from vast but ever-slushy meadows, undulating with hill and dale, intersected with hedges to the limit of the horizon. Here and there a sunbeam strikes on the higher grasses with burning flash and the splendor of the verdure dazzles and almost blinds

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you. The overflowing water straightens the flabby stems; they grow up, rank, weak and filled with sap; a sap ever renewed, for the gray mists creep under a stratum of motionless vapor, and at distant intervals the rim of heaven is drenched by heavy showers. "There are yet commons as at the time of the Conquest, deserted, abandoned, wild, covered with furze and thorny plants, with here and there a horse grazing in solitude. Joyless scene, unproductive soil! What a labor it has been to humanize it! What impression it must have made on the men of the South, the Romans of Cæsar! I thought, when I saw it, of the ancient Saxons, wanderers from West and North, who came to settle in this land of marsh and fogs, on the border of primeval forests, on the banks of these great muddy streams, which roll down their slime to meet the waves. They must have lived as hunters and swineherds, growing, as before, brawny, fierce, gloomy. Take civilization from this soil, and there will remain to the inhabitants only war, the chase, gluttony, drunkenness. Smiling love, sweet poetic dreams, art, refined and nimble thought, are for the happy shores of the Mediterranean. Here the barbarian, ill housed in his mud hovel, who hears the rain pattering whole days among the oak leaves—what dreams can he have, gazing upon his mud pools and his sombre sky?"

II. Traits of the Saxon

Huge white bodies, cool blooded, with fierce blue eyes, reddish flaxen hair; ravenous stomachs, filled with meat and cheese, heated by strong drinks; of a cold temperament, slow to love, home stayers, prone to brutal drunkenness: these are to this day the features which descent and climate preserve in the race, and these are what the Roman historians discovered in their former country. There is no living, in these lands, without abundance of solid food; bad weather keeps people at home; strong drinks are necessary to cheer them; the senses become blunted, the muscles are braced, the will vigorous. In every country the body of man is rooted deep into the soil of nature; and in this instance still deeper, because, being uncultivated, he is less removed from nature. In Germany, storm-beaten, in wretched boats of hide, amid the hardships and dangers of seafaring life, they were pre-eminently adapted for endurance and

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enterprise, inured to misfortune, scorners of danger. Pirates at first,— of all kinds of hunting the man-hunt is most profitable and most noble,— they left the care of the land and flocks to the women and slaves; seafaring, war, and pillage was their whole idea of a freeman's work. They dashed to sea in their two-sailed barks, landed anywhere, killed everything; and having sacrificed in honor of their gods the tithe of their prisoners, and leaving behind them the red light of their burnings, went further on to begin again. "Lord," says a certain litany, "deliver us from the fury of the Jutes." "Of all barbarians these are strongest of body and heart, the most formidable,"— we may add, the most cruelly ferocious. When murder becomes a trade, it becomes a pleasure. About the eighth century, the final decay of the great Roman corpse which Charlemagne had tried to revive, and which was settling down into corruption called them like vultures to the prey. Those who had remained in Denmark with their brothers of Norway, fanatical pagans, incensed against the Christians, made a descent on all the surrounding coasts. Their sea-kings, "who had never slept under the smoky rafters of a roof, who had never drained the ale horn by an inhabited hearth," laughed at wind and storms, and sang: "The blast of the tempest aids our oars; the bellowing of heaven, the howling of the thunder, hurt us not; the hurricane is our servant, and drives us whither we wish to go." "We hewed with our swords," says a song attributed to Ragnar Lodbrog, "was it not like that hour when my bright bride I seated by me on the couch?" One of them, at the monastery of Peterborough, kills with his own hand all the monks, to the number of eighty-four; others, having taken King Ælla, divided his ribs from the spine, drew his lungs out, and threw salt into his wounds. Harold Harefoot, having seized his rival Alfred, with six hundred men, had them maimed, blinded, hamstrung, scalped, or emboweled. Torture and carnage, greed of danger, fury of destruction, obstinate and frenzied bravery of an over-strong temperament, the unchaining of the butcherly instincts,— such traits meet us at every step in the old Sagas. The daughter of the Danish Jarl, seeing Egil taking his seat near her, repels him with scorn, reproaching him with "seldom having provided the wolves with hot meat, with never having seen for the whole autumn a raven croaking over the carnage." But Egil seized her and pacified her by singing: "I have marched with my bloody sword, and the raven has fol-

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lowed me. Furiously we fought, the fire passed over the dwellings of men; we have sent to sleep in blood those who kept the gates." From such table talk, and such maidenly tastes, we may judge of the rest.

Behold them now in England, more settled and wealthier: do you expect to find them much changed? Changed it may be, but for the worse, like the Franks, like all barbarians who pass from action to enjoyment. They are more gluttonous, carving their hogs, filling themselves with flesh, swallowing down deep draughts of mead, ale, spiced wines, all the strong, coarse drinks which they can procure, and so they are cheered and stimulated. Add to this the pleasure of the fight. Not easily with such instincts can they attain to culture; to find a natural and ready culture, we must look amongst the sober and sprightly populations of the South. Here the sluggish and heavy temperament remains long buried in a brutal life; people of the Latin race never at a first glance see in them aught but large gross beasts, clumsy and ridiculous when not dangerous and enraged. Up to the sixteenth century, says an old historian, the great body of the nation were little else than herdsmen, keepers of cattle and sheep; up to the end of the eighteenth drunkenness was the recreation of the higher ranks; it is still that of the lower; and all the refinement and softening influence of civilization have not abolished amongst them the use of the rod and the fist. If the carnivorous, warlike, drinking savage, proof against the climate, still shows beneath the conventions of our modern society and the softness of our modern polish, imagine what he must have been when, landing with his band upon a wasted or desert country, and becoming for the first time a settler, he saw extending to the horizon the common pastures of the border country, and the great primitive forests which furnished stags for the chase and acorns for his pigs. The ancient histories tell us that they had a great and a coarse appetite. Even at the time of the Conquest the custom of drinking to excess was a common vice with men of the highest rank, and they passed in this way whole days and nights without intermission. Henry of Huntingdon, in the twelfth century, lamenting the ancient hospitality, says that the Norman kings provided their courtiers with only one meal a day, while the Saxon kings used to provide four. One day, when Athelstan went with his nobles to visit his relative Ethelfleda, the provision of mead was exhausted at the first salutation, owing

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to the copiousness of the draughts; but Dunstan, forecasting the extent of the royal appetite, had furnished the house, so that the cupbearers, as is the custom at royal feasts, were able the whole day to serve it out in horns and other vessels, and the liquor was not found to be deficient. When the guests were satisfied, the harp passed from hand to hand, and the rude harmony of their deep voices swelled under the vaulted roof. The monasteries themselves in Edgard's time kept up games, songs, and dances till midnight. To shout, to drink, to gesticulate, to feel their veins heated and swollen with wine, to hear and see around them the riotous orgies, this was the first need of the barbarians. The heavy human brute gluts himself with sensations and with noise.

For such appetites there was a stronger food,—I mean blows and battle. In vain they attached themselves to the soil, became tillers of the ground, in distinct communities and distinct regions, shut up in their march with their kindred and comrades, bound together, separated from the mass, inclosed by sacred landmarks, by primeval oaks on which they cut the figures of birds and beasts, by poles set up in the midst of the marsh, which whosoever removed was punished with cruel tortures. In vain these marches and *gaus* were grouped into states, and finally formed a half-regulated society, with assemblies and laws, under the lead of a single king; its very structure indicates the necessities to supply which it was created. They united in order to maintain peace; treaties of peace occupy their parliaments; provisions for peace are the matter of their laws. War was waged daily and everywhere; the aim of life was, not to be slain, ransomed, mutilated, pillaged, hung, and of course, if it was a woman, violated. Everywhere man was obliged to appear armed, and to be ready, with his burgh or his township, to repel marauders, who went about in bands. The animal was yet too powerful, too impetuous, too untamed. Anger and covetousness in the first place brought him upon his prey. Their history, I mean that of the Heptarchy, is like a history of "kites and crows." They slew the Britons, or reduced them to slavery, fought the remnant of the Welsh, Irish, and Picts, massacred one another, were hewn down and cut to pieces by the Danes. In a hundred years, out of fourteen kings of Northumbria, seven were slain and six deposed. Penda of Mercia killed five kings, and, in order to take the town of Bamborough, demolished all the neighboring villages,

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heaped their ruins into an immense pile, sufficient to burn all the inhabitants, undertook to exterminate the Northumbrians, and perished himself by the sword at the age of eighty. Many amongst them were put to death by the thanes; one thane was burned alive; brothers slew one another treacherously. With us civilization has interposed between the desire and its fulfillment, the counteracting and softening preventive of reflection and calculation; here, the impulse is sudden, and murder and every kind of excess spring from it instantaneously. King Edwy having married Elgiva, his relation within the prohibited degrees, quitted the hall where he was drinking on the very day of his coronation, to be with her. The nobles thought themselves insulted, and immediately abbot Dunstan went himself to seek the young man. "He found the adulteress," says the monk Osbern, "her mother, and the king together on the bed of debauch. He dragged the king thence violently, and, setting the crown upon his head, brought him back to the nobles." Afterwards Elgiva sent men to put out Dunstan's eyes, and then, in a revolt, saved herself and the king by hiding in the country; but the men of the North having seized her, "hamstrung her, and then subjected her to the death which she deserved." Barbarity follows barbarity. At Bristol, at the time of the Conquest, as we are told by a historian of the time, it was the custom to buy men and women in all parts of England, and to carry them to Ireland for sale in order to make money. The buyers usually made the young women pregnant, and took them to market in that condition, in order to insure a better price. "You might have seen with sorrow long files of young people of both sexes and of the greatest beauty, bound with ropes, and daily exposed for sale. . . . They sold in this manner as slaves their nearest relatives, and even their own children." And the chronicler adds that, having abandoned this practice, they "thus set an example to all the rest of England." Would you know the manners of the highest ranks, in the family of the last king? At a feast in the king's hall, Harold was serving Edward the Confessor with wine, when Tostig, his brother, moved by envy, seized him by the hair. They were separated. Tostig went to Hereford, where Harold had ordered a royal banquet to be prepared. There he seized his brother's attendants, and cutting off their heads and limbs, he placed them in the vessels of wine, ale, mead, and cider, and sent a message to the king: "If you go to your farm, you will find there plenty

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of salt meat, but you will do well to carry some more with you." Harold's other brother, Sweyn, had violated the abbess Elgiva, assassinated Beorn the thane, and, being banished from the country, had turned pirate. When we regard their deeds of violence, their ferocity, their cannibal jests, we see that they were not far removed from the sea kings, or from the followers of Odin, who ate raw flesh, hung men as victims on the sacred trees of Upsala, and killed themselves to make sure of dying as they had lived, in blood. A score of times the old ferocious instinct reappears beneath the thin crust of Christianity. In the eleventh century, Siward, the great Earl of Northumberland, was afflicted with a dysentery; and feeling his death near, exclaimed, "What a shame for me not to have been permitted to die in so many battles, and to end thus by a cow's death! At least put on my breastplate, gird on my sword, set my helmet on my head, my shield in my left hand, my battle-ax in my right, so that a stout warrior, like myself, may die as a warrior." They did as he bade, and thus died he honorably in his armor. They had made one step, and only one, from barbarism.

III. The Origin of the Modern World

Under this native barbarism there were noble dispositions unknown to the Roman world, which were destined to produce a better people out of its ruins. In the first place, "a certain earnestness, which leads them out of frivolous sentiments to noble ones." From their origin in Germany this is what we find them, severe in manners, with grave inclinations and a manly dignity. They live solitary, each one near the spring or the wood which has taken his fancy. Even in villages the cottages were detached; they must have independence and free air. They had no taste for voluptuousness; love was tardy, education severe, their food simple; all the recreation they indulged in was the hunting of the aurochs, and a dance amongst naked swords. Violent intoxication and perilous wagers were their weakest points; they sought in preference not mild pleasures, but strong excitement. In everything, even in their rude and masculine instincts, they were men. Each in his own home, on his land and in his hut, was his own master, upright and free, in no wise restrained or shackled. If the commonweal

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received anything from him, it was because he gave it. He gave his vote in arms in all great conferences, passed judgment in the assembly, made alliances and wars on his own account, moved from place to place, showed activity and daring. The modern Englishman existed entire in this Saxon. If he bends, it is because he is quite willing to bend; he is no less capable of self-denial than of independence; self-sacrifice is not uncommon, a man cares not for his blood or his life. In Homer the warrior often gives way, and is not blamed if he flees. In the Sagas, in the Edda, he must be over-brave; in Germany the coward is drowned in the mud under a hurdle. Through all outbreaks of primitive brutality gleams obscurely the grand idea of duty, which is, the self-constraint exercised in view of some noble end. Marriage was pure amongst them, chastity instinctive. Amongst the Saxons the adulterer was punished by death; the adulteress was obliged to hang herself, or was stabbed by the knives of her companions. The wives of the Cimbrians, when they could not obtain from Marius assurance of their chastity, slew themselves with their own hands. They thought there was something sacred in a woman; they married but one, and kept faith with her. In fifteen centuries the idea of marriage is unchanged amongst them. The wife on entering her husband's home is aware that she gives herself altogether; "that she will have but one body, one life with him; that she will have no thought, no desire beyond; that she will be the companion of his perils and labors; that she will suffer and dare as much as he, both in peace and war." And he, like her, knows that he gives himself. Having chosen his chief, he forgets himself in him, assigns to him his own glory, serves him to the death. "He is infamous as long as he lives, who returns from the field of battle without his chief." It was on this voluntary subordination that feudal society was based. Man in this race can accept a superior, can be capable of devotion and respect. Thrown back upon himself by the gloom and severity of his climate, he has discovered moral beauty, while others discover sensuous beauty. This kind of naked brute, who lies all day by his fireside, sluggish and dirty, always eating and drinking, whose rusty faculties cannot follow the clear and fine outlines of happily created poetic forms, catches a glimpse of the sublime in his troubled dreams. He does not see it, but simply feels it; his religion is already within, as it will be in

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the sixteenth century, when he will cast off the sensuous worship imported from Rome, and hallow the faith of the heart. His gods are not inclosed in walls; he has no idols. What he designates by divine names is something invisible and grand, which floats through nature, and is conceived beyond nature, a mysterious infinity which the sense cannot touch, but which "reverence alone can feel"; and when, later on, the legends define and alter this vague divination of natural powers, one idea remains at the bottom of this chaos of giant dreams, namely, that the world is a warfare, and heroism the highest good.

In the beginning, say the old Icelandic legends, there were two worlds, Niflheim the frozen, and Muspell the burning. From the falling snowflakes was born the giant Ymir. "There was in times of old, where Ymir dwelt, nor sand nor sea, nor gelid waves; earth existed not, nor heaven above; 'twas a chaotic chasm, and grass nowhere." There was but Ymir, the horrible frozen Ocean, with his children sprung from his feet and his armpits; then their shapeless progeny, Terrors of the abyss, barren Mountains, Whirlwinds of the North, and other malevolent beings, enemies of the sun and of life; then the cow Andhumbla, born also of melting snow, brings to light, whilst licking the hoarfrost from the rocks, a man Bur, whose grandsons kill the giant Ymir. "From his flesh the earth was formed, and from his bones the hills, the heaven from the skull of that ice-cold giant, and from his blood the sea; but of his brains the heavy clouds are all created." Then arose war between the monsters of winter and the luminous fertile gods, Odin the founder, Baldur the mild and benevolent, Thor the summer thunder, who purifies the air, and nourishes the earth with showers. Long fought the gods against the frozen Jötuns, against the dark bestial powers, the Wolf Fenrir, the great Serpent whom they drown in the sea, the treacherous Loki whom they bind to the rocks, beneath a viper whose venom drops continually on his face. Long will the heroes, who by a bloody death deserve to be placed "in the halls of Odin, and there wage a combat every day," assist the gods in their mighty war. A day will, however, arrive when gods and men will be conquered. Then:—

"Trembles Yggdrasill's ash yet standing; groans that ancient tree, and the Jötun Loki is loosed. The shadows groan on the ways of Hel, until the fire of Surt has consumed the tree. Hrym steers from the east, the waters rise, the mundane snake is coiled in jötun rage.

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The worm beats the water, and the eagle screams; the pale of beak tears carcasses; (the ship) Naglfar is loosed. Surt from the South comes with flickering flame; shines from his sword the Val-god's sun. The stony hills are dashed together, the giantesses totter; men tread the path of Hel, and heaven is cloven. The sun darkens, earth in ocean sinks, fall from heaven the bright stars, fire's breath assails the all-nourishing tree, towering fire plays against heaven itself."

The gods perish, devoured one by one by the monsters; and the celestial legend, sad and grand, now like the life of man, bears witness to the hearts of warriors and heroes.

There is no fear of pain, no care for life; they count it as dross when the idea has seized upon them. The trembling of the nerves, the repugnance of animal instinct which starts back before wounds and death, are all lost in an irresistible determination. See how in their epic the sublime springs up amid the horrible, like a bright purple flower amid a pool of blood. Sigurd has plunged his sword into the dragon Fafnir, and at that very moment they looked on one another; and Fafnir asks, as he dies, "Who art thou? and who is thy father? and what thy kin, that thou wert so hardy as to bear weapons against me?" "A hardy heart urged me on thereto, and a strong hand and this sharp sword. . . . Seldom hath hardy eld a faint-heart youth." After this triumphant eagle's cry Sigurd cuts out the worm's heart; but Regin, brother of Fafnir drinks blood from the wound, and falls asleep. Sigurd, who was roasting the heart, raises his finger thoughtlessly to his lips. Forthwith he understands the language of the birds. The eagles scream above him in the branches. They warn him to mistrust Regin. Sigurd cuts off the latter's head, eats of Fafnir's heart, drinks his blood and his brother's. Amongst all these murders their courage and poetry grew. Sigurd has subdued Brynhild, the untamed maiden, by passing through the flaming fire; they share one couch for three nights, his naked sword betwixt them. "Nor the damsel did he kiss, nor did the Hunnish king to his arm lift her. He the blooming maid to Giuki's son delivered," because, according to his oath, he must send her to her betrothed Gunnar. She, setting her love upon him, "Alone she sat without, at eve of day, began aloud with herself to speak: 'Sigurd must be mine; I must die, or that blooming youth clasp in my arms.'" But seeing him married, she brings about his death. "Laughed then Brynhild Budli's daughter, once only, from her whole soul,

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when in her bed she listened to the loud lament of Giuki's daughter.» She put on her golden corslet, pierced herself with the sword's point, and as a last request said:—

«Let in the plain be raised a pile so spacious, that for us all like room may be; let them burn the Han (Sigurd) on the one side of me, on the other side my household slaves, with collars splendid, two at our heads, and two hawks; let also lie between us both the keen-edged sword, as when we both one couch ascended; also five female thralls, eight male slaves of gentle birth fostered with me.»

All were burned together; yet Gudrun the widow continued motionless by the corpse, and could not weep. The wives of the jarls came to console her, and each of them told her own sorrows, all the calamities of great devastations and the old life of barbarism.

«Then spoke Giaflang, Giuki's sister: 'Lo, upon earth I live most loveless, who of five mates must see the ending, of daughters twain and three sisters, of brethren eight, and abide behind lonely.' Then spake Herborg, Queen of Hunland: 'Crueller tale have I to tell of my seven sons, down in the Southlands, and the eighth man, my mate, felled in the death mead. Father and mother, and four brothers on the wide sea, the winds and death played with; the billows beat on the bulwark boards. Alone must I sing o'er them, alone must I array them, alone must my hands deal with their departing, and all this was in one season's wearing, and none was left for love or solace. Then was I bound a prey of the battle when that same season wore to its ending; as a tiring maid must I bind the shoon of the duke's high dame, every day at dawning. From her jealous hate gat I heavy mocking, cruel lashes she laid upon me.'»

All was in vain; no word could draw tears from those dry eyes. They were obliged to lay the bloody corpse before her, ere her tears would come. Then tears flowed through the pillow; as «the geese withal that were in the home field, the fair fowls the may owned, fell a-screaming.» She would have died, like Sigrun, on the corpse of him whom alone she had loved, if they had not deprived her of memory by a magic potion. Thus affected, she departs in order to marry Atli, king of the Huns; and yet she goes against her will, with gloomy forebodings; for murder begets murder; and her brothers, the murderers of Sigurd, having been drawn to Atli's court, fall in their turn into a snare like that which they had themselves laid. Then Gunnar was

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bound, and they tried to make him deliver up the treasure. He answers with a barbarian's laugh:—

"'Högni's heart in my hand shall lie, cut bloody from the breast of the valiant chief, the king's son, with a dull-edged knife.' They the heart cut out from Hialli's breast; on a dish, bleeding, laid it, and it to Gunnar bare. Then said Gunnar, lord of men: 'Here have I the heart of the timid Hialli, unlike the heart of the bold Högni; for much it trembles as in the dish it lies; it trembles more by half while in his breast it lay.' Högni laughed when to his heart they cut the living crest-crasher; no lament uttered he. All bleeding on a dish they laid it, and it to Gunnar bare. Calmly said Gunnar, the warrior Niflung: 'Here have I the heart of the bold Högni, unlike the heart of the timid Hialli; for it little trembles as in the dish it lies: it trembled less while in his breast it lay. So far shalt thou, Atli! be from the eyes of men as thou wilt from the treasures be. In my power alone is all the hidden Niflung's gold, now that Högni lives not. Ever was I wavering while we both lived; now am I so no longer, as I alone survive.'"

It was the last insult of the self-confident man, who values neither his own life nor that of another, so that he can satiate his vengeance. They cast him into the serpent's den, and there he died, striking his harp with his foot. But the inextinguishable flame of vengeance passed from his heart to that of his sister. Corpse after corpse fall on each other; a mighty fury hurls them open eyed to death. She killed the children she had by Atli, and one day on his return from the carnage gave him their hearts to eat, served in honey, and laughed coldly as she told him on what he had fed. "Uproar was on the benches, portentous the cry of men, noise beneath the costly hangings. The children of the Huns wept; all wept save Gudrun, who never wept or for her bear-fierce brothers, or for her dear sons, young, simple." Judge from this heap of ruin and carnage to what excess the will is strung. There were men amongst them, Berserkers, who in battle, seized with a sort of madness, showed a sudden and superhuman strength, and ceased to feel their wounds. This is the conception of a hero as engendered by this race in its infancy. Is it not strange to see them place their happiness in battle, their beauty in death? Is there any people, Hindoo, Persian, Greek, or Gallic, which has formed so tragic a conception of life? Is there any which has peopled its infantine mind with such gloomy dreams? Is there any which has so

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entirely banished from its dreams the sweetness of enjoyment and the softness of pleasure? Endeavors, tenacious and mournful endeavors, an ecstasy of endeavors — such was their chosen condition. Carlyle said well that in the sombre obstinacy of an English laborer still survives the tacit rage of the Scandinavian warrior. Strife for strife's sake — such is their pleasure. With what sadness, madness, destruction, such a disposition breaks its bonds, we shall see in Shakespeare and Byron; with what vigor and purpose it can limit and employ itself when possessed by moral ideas, we shall see in the case of the Puritans.

Nos. I., II., III. of «The Saxons» complete. From «History of English Literature.»

THE CHARACTER AND WORK OF THACKERAY

I. The Novel of Manners

The novel of manners in England multiplies, and for this there are several reasons: first, it is born there, and every plant thrives well in its own soil; secondly, it is a natural outlet: there is no music in England as in Germany, or conversation as in France; and men who must think and feel find in it a means of feeling and thinking. On the other hand, women take part in it with eagerness; amidst the stagnation of gallantry and the coldness of religion, it gives scope for imagination and dreams. Finally, by its minute details and practical counsels, it opens up a career to the precise and moral mind. The critic thus is, as it were, swamped in this copiousness; he must select in order to grasp the whole, and confine himself to a few in order to embrace all.

In this crowd two men have appeared of superior talent, original and contrasted, popular on the same grounds, ministers to the same cause, moralists in comedy and drama, defenders of natural sentiments against social institutions; who by the precision of their pictures, the depth of their observations, the succession and bitterness of their attacks, have renewed, with other views and in another style, the old combative spirit of Swift and Fielding.

One, more ardent, more expansive, wholly given up to rapture, an impassioned painter of crude and dazzling pictures, a lyric prose writer, omnipotent in laughter and tears, plunged into

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fantastic invention, painful sensibility, vehement buffoonery; and by the boldness of his style, the excess of his emotions, the grotesque familiarity of his caricatures, he has displayed all the forces and weaknesses of an artist, all the audacities, all the successes, and all the oddities of the imagination.

The other, more contained, better informed and stronger, a lover of moral dissertations, a counselor of the public, a sort of lay preacher, less bent on defending the poor, more bent on censuring man, has brought to the aid of satire a sustained common sense, a great knowledge of the heart, consummate cleverness, powerful reasoning, a treasure of meditated hatred, and has persecuted vice with all the weapons of reflection. By this contrast the one completes the other; and we may form an exact idea of English taste, by placing the portrait of William Makepeace Thackeray by the side of that of Charles Dickens.

II. Thackeray's Great Satires

No wonder if in England a novelist writes satires. A gloomy and reflective man is impelled to it by his character; he is still further impelled by the surrounding manners. He is not permitted to contemplate passions as poetic powers; he is bidden to appreciate them as moral qualities. His pictures become sentences; he is a counselor rather than an observer, a judge rather than an artist. We see by what machinery Thackeray has changed novel into satire.

I open at random his three great works, "Pendennis," "Vanity Fair," "The Newcomes." Every scene sets in relief a moral truth: the author desires that at every page we should form a judgment on vice and virtue; he has blamed or approved beforehand, and the dialogues or portraits are to him only means by which he adds our approbation to his approbation, our blame to his blame. He is giving us lessons; and beneath the sentiments which he describes, as beneath the events which he relates, we continually discover rules for our conduct and the intentions of a reformer.

On the first page of "Pendennis" we see the portrait of an old major, a man of the world, selfish and vain, seated comfortably in his club, at the table by the fire, and near the window, envied by surgeon Glowry, whom nobody ever invites, seeking in

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the records of aristocratic entertainments for his own name, gloriously placed amongst those of illustrious guests. A family letter arrives. Naturally he puts it aside and reads it carelessly last of all. He utters an exclamation of horror; his nephew wants to marry an actress. He has places booked in the coach (charging the sum which he disburses for the seats to the account of the widow and the young scapegrace of whom he is guardian), and hastens to save the young fool. If there were a low marriage, what would become of his invitations? The manifest conclusion is: Let us not be selfish, or vain, or fond of good living, like the major.

Chapter the second: Pendennis, the father of the young man in love, had "exercised the profession of apothecary and surgeon," but, being of good birth, his "secret ambition had always been to be a gentleman." He comes into money; is called Doctor, marries the very distant relative of a lord, tries to get acquainted with high families. He boasts to the last day of his life of having been invited by Sir Pepin Ribstone to an entertainment. He buys a small estate, tries to sink the apothecary, and shows off in the new glory of a landed proprietor. Each of these details is a concealed or evident sarcasm, which says to the reader: "My good friend, remain the honest John Tomkins that you are; and for the love of your son and yourself avoid taking the airs of a great nobleman."

Old Pendennis dies. His son, the noble heir of the domain, "Prince of Pendennis and Grand Duke of Fairoaks," begins to reign over his mother, his cousin, and the servants. He sends wretched verses to the county papers, begins an epic poem, a tragedy in which sixteen persons die, a scathing history of the Jesuits, and defends church and king like a loyal Tory. He sighs after the ideal, wishes for an unknown maiden, and falls in love with an actress, a woman of thirty-two, who learns her parts mechanically, as ignorant and stupid as can be. Young folks, my dear friends, you are all affected, pretentious, dupes of yourselves and of others. Wait to judge the world until you have seen it, and do not think you are masters when you are scholars.

The lesson continues and lasts as long as the life of Arthur. Like Le Sage in "Gil Blas," and Balzac in "Le Père Goriot," the author of "Pendennis" depicts a young man having some talent, endowed with good feelings, even generous, desiring to make a name, whilst, at the same time, he falls in with the

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maxims of the world; but Le Sage only wished to amuse us, and Balzac only wished to stir our passions: Thackeray, from beginning to end, labors to correct us.

This intention becomes still more evident if we examine in detail one of his dialogues and one of his pictures. We will not find there impartial energy, bent on copying nature, but attentive thoughtfulness, bent on transforming into satire objects, words, and events. All the words of the character are chosen and weighed, so as to be odious or ridiculous. It accuses itself, is studious to display vice, and behind its voice we hear the voice of the writer who judges, unmasks, and punishes it. Miss Crawley, a rich old woman, falls ill. Mrs. Bute Crawley, her relative, hastens to save her, and to save the inheritance. Her aim is to have excluded from the will a nephew, Captain Rawdon, an old favorite, presumptive heir of the old lady. This Rawdon is a stupid guardsman, a frequenter of taverns, a too clever gambler, a duelist, and a roué. Fancy the capital opportunity for Mrs. Bute, the respectable mother of a family, the worthy spouse of a clergyman, accustomed to write her husband's sermons! From sheer virtue she hates Captain Rawdon, and will not suffer that such a good sum of money should fall into such bad hands. Moreover, are we not responsible for our families, and is it not for us to publish the faults of our relatives? It is our strict duty, and Mrs. Bute acquits herself of hers conscientiously. She collects edifying stories of her nephew, and therewith she edifies the aunt. He has ruined so and so; he has wronged such a woman. He has duped this tradesman; he has killed this husband. And above all, unworthy man, he has mocked his aunt! Will that generous lady continue to cherish such a viper? Will she suffer her numberless sacrifices to be repaid by such ingratitude and such ridicule? We can imagine the ecclesiastical eloquence of Mrs. Bute. Seated at the foot of the bed, she keeps the patient in sight, plies her with draughts, enlivens her with terrible sermons, and mounts guard at the door against the probable invasion of the heir. The siege was well conducted, the legacy attacked so obstinately must be yielded up; the virtuous fingers of the matron grasped beforehand and by anticipation the substantial heap of shining sovereigns. And yet a carping spectator might have found some faults in her management. Mrs. Bute managed rather too well. She forgot that a woman persecuted with sermons, handled like a bale of goods, regulated like

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a clock, might take a dislike to so harassing an authority. What is worse, she forgot that a timid old woman, confined to the house, overwhelmed with preachings, poisoned with pills, might die before having changed her will, and leave all, alas! to her scoundrelly nephew. Instructive and formidable example! Mrs. Bute, the honor of her sex, the consoler of the sick, the counselor of her family, having ruined her health to look after her beloved sister-in-law, and to preserve the inheritance, was just on the point, by her exemplary devotion, of putting the patient in her coffin, and the inheritance in the hands of her nephew.

Apothecary Clump arrives; he trembles for his dear client; she is worth to him two hundred a year; he is resolved to save this precious life, in spite of Mrs. Bute. Mrs. Bute interrupts him, and says: "I am sure, my dear Mr. Clump, no efforts of mine have been wanting to restore our dear invalid, whom the ingratitude of her nephew has laid on the bed of sickness. I never shrink from personal discomfort; I never refuse to sacrifice myself. . . . I would lay down my life for my duty, or for any member of my husband's family." The disinterested apothecary returns to the charge heroically. Immediately she replies in the finest strain; her eloquence flows from her lips as from an over-full pitcher. She cries aloud: "Never, as long as nature supports me, will I desert the post of duty. As the mother of a family and the wife of an English clergyman, I humbly trust that my principles are good. When my poor James was in the smallpox, did I allow any hireling to nurse him? No!" The patient Clump scatters about sugared compliments, and pressing his point amidst interruptions, protestations, offers of sacrifice, railings against the nephew, at last hits the mark. He delicately insinuates that the patient "should have change, fresh air, gayety." "The sight of her horrible nephew casually in the Park, where I am told the wretch drives with the brazen partner of his crimes," Mrs. Bute said (letting the cat of selfishness out of the bag of secrecy), "would cause her such a shock, that we should have to bring her back to bed again. She must not go out, Mr. Clump. She shall not go out as long as I remain to watch over her. And as for my health, what matters it? I give it cheerfully, sir. I sacrifice at the altar of my duty." It is clear that the author attacks Mrs. Bute and all legacy hunters. He gives her ridiculous airs, pompous phrases, a transparent, coarse, and blustering hypocrisy. The reader feels hatred and disgust

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for her the more she speaks. He would unmask her; he is pleased to see her assailed, driven into a corner, taken in by the polished manœuvres of her adversary, and rejoices with the author, who tears from her and emphasizes the shameful confession of her tricks and her greed.

Having arrived so far, satirical reflection quits the literary form. In order the better to develop itself, it exhibits itself alone. Thackeray now attacks vice himself, and in his own name. No author is more fertile in dissertations; he constantly enters his story to reprimand or instruct us; he adds theoretical to active morality. We might glean from his novels one or two volumes of essays in the manner of La Bruyère or of Addison. There are essays on love, on vanity, on hypocrisy, on meanness, on all the virtues, all the vices; and turning over a few pages, we shall find one on the comedies of legacies, and on too attentive relatives: —

"What a dignity it gives an old lady, that balance at the banker's! How tenderly we look at her faults, if she is a relative (and may every reader have a score of such), what a kind, good-natured old creature we find her! How the junior partner of Hobbs and Dobbs leads her smiling to the carriage with the lozenge upon it, and the fat wheezy coachman! How, when she comes to pay us a visit, we generally find an opportunity to let our friends know her station in the world! We say (and with perfect truth) 'I wish I had Miss MacWhirter's signature to a check for five thousand pounds.' 'She wouldn't miss it,' says your wife. 'She is my aunt,' say you, in an easy careless way, when your friend asks if Miss MacWhirter is any relative. Your wife is perpetually sending her little testimonies of affection; your little girls work endless worsted baskets, cushions, and footstools for her. What a good fire there is in her room when she comes to pay you a visit, although your wife laces her stays without one! The house during her stay assumes a festive, neat, warm, jovial, snug appearance not visible at other seasons. You yourself, dear sir, forget to go to sleep after dinner, and find yourself all of a sudden (though you invariably lose) very fond of a rubber. What good dinners you have — game every day, Malmsey-Madeira, and no end of fish from London! Even the servants in the kitchen share in the general prosperity; and, somehow, during the stay of Miss MacWhirter's fat coachman, the beer is grown much stronger, and the consumption of tea and sugar in the nursery (where her maid takes her meals) is not regarded in the least. Is it so, or is it not so? I appeal to the middle classes. Ah, gracious powers! I wish you would

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sent me an old aunt — a maiden aunt — an aunt with a lozenge on her carriage, and a front of light coffee-colored hair — how my children should work workbags for her, and my Julia and I would make her comfortable! Sweet — sweet vision! Foolish — foolish dream!"

There is no disguising it. The reader most resolved not to be warned is warned. When we have an aunt with a good sum to leave, we shall value our attentions and our tenderness at their true worth. The author has taken the place of our conscience, and the novel, transformed by reflection, becomes a school of manners.

Moralizing in Fiction

The lash is laid on very heavily in this school; it is the English taste. About tastes and whips there is no disputing; but without disputing we may understand, and the surest means of understanding the English taste is to compare it with the French taste.

I see in France, in a drawing-room of men of wit, or in an artist's studio, a score of lively people: they must be amused, that is their character. You may speak to them of human wickedness, but on condition of diverting them. If you get angry, they will be shocked; if you teach a lesson, they will yawn. Laugh, it is the rule here — not cruelly, or from manifest enmity, but in good humor and in lightness of spirit. This nimble wit must act; the discovery of a clean piece of folly is a fortunate hap for it. As a light flame, it glides and flickers in sudden outbreaks on the mere surface of things. Satisfy it by imitating it, and to please gay people be gay. Be polite, that is the second commandment, very like the other. You speak to sociable, delicate, vain men, whom you must take care not to offend, but whom you must flatter. You would wound them by trying to carry conviction by force, by dint of solid arguments, by a display of eloquence and indignation. Do them the honor of supposing that they understand you at the first word, that a hinted smile is to them as good as a sound syllogism, that a fine allusion caught on the wing reaches them better than the heavy onset of a dull geometrical satire. Think, lastly (between ourselves), that in politics, as in religion, they have been for a thousand years very well governed, over governed; that when a man is bored he desires

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to be so no more; that a coat too tight splits at the elbows and elsewhere. They are critics from choice; from choice they like to insinuate forbidden things; and often, by abuse of logic, by transport, by vivacity, from ill humor, they strike at society through government, at morality through religion. They are scholars who have been too long under the rod; they break the windows in opening the doors. I dare not tell you to please them: I simply remark that, in order to please them, a grain of seditious humor will do no harm.

I cross seven leagues of sea, and here I am in a great unadorned hall, with a multitude of benches, with gas-burners, swept, orderly, a debating club or a preaching house. There are five hundred long faces, gloomy and subdued; and at the first glance it is clear that they are not there to amuse themselves. In this land a grosser mood, overcharged with a heavier and stronger nourishment, has deprived impressions of their swift nobility, and thought, less facile and prompt, has lost its vivacity and its gayety. If we rail before them, we must think that we are speaking to attentive, concentrated men, capable of durable and profound sensations, incapable of changeable and sudden emotion. Those immobile and contracted faces will preserve the same attitude; they resist fleeting and half-formed smiles; they cannot unbend; and their laughter is a convulsion as stiff as their gravity. Let us not skim over our subject, but lay stress upon it; let us not pass over it lightly, but impress it; let us not dally, but strike; be assured that we must vehemently move vehement passions, and that shocks are needed to set these nerves in motion. Let us also not forget that our hearers are practical minds, lovers of the useful; that they come here to be taught; that we owe them solid truths; that their common sense, somewhat contracted, does not fall in with hazardous extemporizations or doubtful hints; that they demand worked-out refutations and complete explanations; and that if they have paid to come in, it was to hear advice which they might apply, and satire founded on proof. Their mood requires strong emotions; their mind asks for precise demonstrations. To satisfy their mood, we must not merely scratch, but torture vice; to satisfy their mind we must not rail in sallies, but by arguments. One word more: down there, in the midst of the assembly, behold that gilded, splendid book, resting royally on a velvet cushion. It is the Bible; around it there are fifty moralists, who a while ago met at

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the theatre and pelted an actor off the stage with apples, who was guilty of having the wife of a citizen for his mistress. If, with our finger tip, with all the compliments and disguises in the world, we touch a single sacred leaf, or the smallest moral conventionalism, immediately fifty hands will fasten themselves on our coat collar and put us out at the door. With Englishmen we must be English, with their passion and their common sense adopt their leading-strings. Thus confined to recognize truths, satire will become more bitter, and will add the weight of public belief to the pressure of logic and the force of indignation.

From « History of English Literature. »

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SIR THOMAS NOON TALFOURD

(1795–1854)

THOMAS NOON TALFOURD, author of "Ion" and almost equally celebrated for his oration in defense of Shelley's publisher, was the writer of a number of notable essays and reviews, which belong to the period when English prose style took its tone from the reviews of the "Quarterly" school of anonymous literary dictators. Talfourd, however, is companionable and pleasant rather than assertive in his mode of expression and he deserves to be remembered for this not less than for the subject-matter of his essays. He was born near Stafford, England, January 26th, 1795, and was educated for the bar. He served in Parliament, made a reputation as a forensic orator, sat on the bench of the Court of Common Pleas, wrote essays and plays, and published a "History of Greek Literature" as well as biographies and travels. The tragedy of "Ion" which is his best-known work was put on the stage in 1836. In 1837 he published the "Life and Letters of Charles Lamb," and in 1849–50 "Final Memorials of Charles Lamb." He died at Stafford, March 13th, 1854.

BRITISH NOVELS AND ROMANCES

WE REGARD the authors of the best novels and romances as among the truest benefactors of their species. Their works have often conveyed, in the most attractive form, lessons of the most genial wisdom. But we do not prize them so much in reference to their immediate aim, or any individual traits of nobleness with which they may inform the thoughts, as for their general tendency to break up that cold and debasing selfishness with which the souls of so large a portion of mankind are incrusted. They give to a vast class, who by no means would be carried beyond the most contracted range of emotion, an interest in things out of themselves, and a perception of grandeur and of beauty, of which otherwise they might ever have lived unconscious. Pity for fictitious sufferings is, indeed, very inferior to that sympathy with the universal heart of man which inspires real self-sacrifice; but it is better even to be moved by its ten-

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derness than wholly to be ignorant of the joy of natural tears. How many are there for whom poesy has no charm, and who have derived only from romances those glimpses of disinterested heroism and ideal beauty, which alone "make them less forlorn," in their busy career! The good housewife, who is employed all her life in the severest drudgery, has yet some glimmerings of a state and dignity above her station and age, and some dim vision of meek, angelic suffering, when she thinks of the well-thumbed volume of "Clarissa Harlowe," which she found, when a girl, in some old recess, and read, with breathless eagerness, at stolen times and moments of hasty joy. The careworn lawyer or politician, encircled with all kinds of petty anxieties, thinks of the "Arabian Nights Entertainments," which he devoured in his joyful school days, and is once more young, and innocent, and happy. If the sternest puritan were acquainted with Parson Adams, or with Dr. Primrose, he could not hate the clergy. If novels are not the deepest teachers of humanity, they have, at least, the widest range. They lend to genius "lighter wings to fly." They are read where Milton and Shakespeare are only talked of, and where even their names are never heard. They nestle gently beneath the covers of unconscious sofas, are read by fair and glistening eyes in moments snatched from repose, and beneath counters and shopboards minister delights "secret, sweet, and precious." It is possible that, in particular instances, their effects may be baneful; but, on the whole, we are persuaded they are good. The world is not in danger of becoming too romantic. The golden threads of poesy are not too thickly or too closely interwoven with the ordinary web of existence. Sympathy is the first great lesson which man should learn. It will be ill for him if he proceeds no further; if his emotions are but excited to roll back on his heart, and to be fostered in luxurious quiet. But unless he learns to feel for things in which he has no personal interest, he can achieve nothing generous or noble. This lesson is in reality the universal moral of all excellent romances. How mistaken are those miserable reasoners who object to them as giving "false pictures of life — of purity too glossy and ethereal — of friendship too deep and confiding — of love which does not shrink at the approach of ill, but looks on tempests and is never shaken," because with these the world too rarely blossoms! Were these things visionary and unreal, who would break the spell, and bid the delicious enchantment vanish? The soul will not be the

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worse for thinking too well of its kind, or believing that the highest excellence is within the reach of its exertions. But these things are not unreal; they are shadows, indeed, in themselves; but they are shadows cast from objects stately and eternal. Man can never imagine that which has no foundation in his nature. The virtues he conceives are not the mere pageantry of his thought. We feel their truth — not their historic or individual truth, but their universal truth — as reflexes of human energy and power. It would be enough for us to prove that the imaginative glories which are shed around our being are far brighter than "the light of common day," which mere vulgar experience in the course of the world diffuses. But, in truth, that radiance is not merely of the fancy, nor are its influences lost when it ceases immediately to shine on our path. It is holy and prophetic. The best joys of childhood — its boundless aspirations and gorgeous dreams — are the sure indications of the nobleness of its final heritage. All the softenings of evil to the moral vision by the gentleness of fancy, are proofs that evil itself shall perish. Our yearnings after ideal beauty show that the home of the soul which feels them is in a lovelier world. And when man describes high virtues, and instances of nobleness, which rarely light on earth,— so sublime that they expand our imaginations beyond their former compass, yet so human that they make our hearts gush with delight,— he discovers feelings in his own breast, and awakens sympathies in ours, which shall assuredly one day have real and stable objects to rest on!

The early times of England — unlike those of Spain — were not rich in chivalrous romances. The imagination seems to have been chilled by the manners of the Norman conquerors. The domestic contests for the disputed throne, with their intrigues, battles, and executions, have none of that rich, poetical interest, which attended the struggles for the Holy Sepulchre. Nor, in the golden age of English genius, were there any very remarkable works of pure fiction. Since that period to the present day, however, there has been a rich succession of novels and romances, each increasing the stores of innocent delight, and shedding on human life some new tint of tender coloring.

The novels of Richardson are at once among the grandest and the most singular creations of human genius. They combine an accurate acquaintance with the freest libertinism, and the sternest professions of virtue — a sporting with vicious casuistry, and

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the deepest horror of freethinking — the most stately ideas of paternal authority, and the most elaborate display of its abuses. Prim and stiff, almost without parallel, the author perpetually treads on the very borders of indecorum, but with a solemn and assured step, as if certain that he could never fall. "The precise, strait-laced Richardson," says Mr. Lamb in one of the profound and beautiful notes to his specimens, "has strengthened Vice from the mouth of Lovelace, with entangling sophistries, and abstruse pleas against her adversary Virtue, which Sedley, Villiers, and Rochester wanted depth of libertinism sufficient to have invented." He had, in fact, the power of making any set of notions, however fantastical, appear as "truths of holy writ" to his readers. This he did by the authority with which he disposed of all things, and by the infinite minuteness of his details. His gradations are so gentle, that we do not at any one point hesitate to follow him, and should descend with him to any depth before we perceived that our path had been unequal. By the means of this strange magic, we become anxious for the marriage of Pamela with her base master; because the author has so imperceptibly wrought on us the belief of an awful distance between the rights of an esquire and his servant, that our imaginations regard it in the place of all moral distinctions. After all, the general impression made on us by his works is virtuous. Clementina is to the soul a new and majestic image, inspired by virtue and by love, which raises and refines its conceptions. She has all the depth and intensity of the Italian character, with all the purity of an angel. She is at the same time one of the grandest of tragic heroines, and the divinest of religious enthusiasts. Clarissa alone is above her. Clementina steps statelily in her very madness, amidst "the pride, pomp, and circumstance" of Italian nobility; Clarissa is triumphant, though violated, deserted, and encompassed by vice and infamy. Never can we forget that amazing scene, in which, on the effort of her mean seducer to renew his outrages, she appears in all the radiance of mental purity, among the wretches assembled to witness his triumph, where she startles them by her first appearance, as by a vision from above; and holding the penknife to her breast, with her eyes lifted to heaven, prepares to die, if her craven destroyer advances, striking the vilest with deep awe of goodness, and walking placidly, at last, from the circle of her foes, none of them daring to harm her! How pathetic, above all other pathos in the world, are those

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snatches of meditation which she commits to the paper, in the first delirium of her woe! How delicately imagined are her preparations for that grave in which alone she can find repose! Cold must be the hearts of those who can conceive them as too elaborate, or who can venture to criticize them. In this novel all appears most real; we feel enveloped, like Don Quixote, by a thousand threads; and, like him, would we rather remain so forever than break one of their silken fibres. «Clarissa Harlowe» is one of the books which leave us different beings from those which they find us. «Sadder and wiser» do we arise from its perusal.

Yet when we read Fielding's novels after those of Richardson, we feel as if a stupendous pressure were removed from our souls. We seem suddenly to have left a palace of enchantment, where we have passed through long galleries filled with the most gorgeous images, and illumined by a light not quite human nor yet quite divine, into the fresh air, and the common ways of this «bright and breathing world.» We travel on the highroad of humanity, yet meet in it pleasanter companions, and catch more delicious snatches of refreshment, than ever we can hope elsewhere to enjoy. The mock heroic of Fielding, when he condescends to that ambiguous style, is scarcely less pleasing than its stately prototype. It is a sort of spirited defiance to fiction, on the behalf of reality, by one who knew full well all the strongholds of that nature which he was defending. There is not in Fielding much of that which can properly be called ideal,—if we except the character of Parson Adams; but his works represent life as more delightful than it seems to common experience, by disclosing those of its dear immunities, which we little think of, even when we enjoy them. How delicious are all his refreshments at all his inns! How vivid are the transient joys of his heroes, in their checkered course—how full and overflowing are their final raptures! His «Tom Jones» is quite unrivaled in plot, and is to be rivaled only in his own works for felicitous delineation of character. The little which we have told us of Allworthy, especially that which relates to his feelings respecting his deceased wife, makes us feel for him, as for one of the best and most revered friends of our childhood. Was ever the «soul of goodness in things evil» better disclosed than in the scruples and the dishonesty of Black George, that tenderest of gamekeepers, and truest of thieves? Did ever health, good-humor, frank-

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heartedness, and animal spirits hold out so freshly against vice and fortune as in the hero? Was ever so plausible a hypocrite as Blifil, who buys a Bible of Tom Jones so delightfully, and who, by his admirable imitation of virtue, leaves it almost in doubt, whether, by a counterfeit so dexterous, he did not merit some share of her rewards? Who shall gainsay the cherry lips of Sophia Western? The story of Lady Bellaston we confess to be a blemish. But if there be any vice left in the work, the fresh atmosphere diffused over all its scenes will render it innoxious. "Joseph Andrews" has far less merit as a story, but it depicts Parson Adams, whom it does the heart good to think on. He who drew this character, if he had done nothing else, would not have lived in vain. We fancy we can see him with his torn cassock (in honor of his high profession), his volumes of sermons, which we really wish had been printed, and his "Æschylus," the best of all the editions of that sublime tragedian! Whether he longs after his own sermons against vanity — or is absorbed in the romantic tale of the fair Leonora — or uses his ox-like fists in defense of the fairer Fanny, he equally embodies in his person, "the homely beauty of the good old cause," of high thoughts, pure imaginations, and manners unspotted by the world.

Smollet seems to have had more touches of romance than Fielding, but not so profound and intuitive a knowledge of humanity's hidden treasures. There is nothing in his works comparable to Parson Adams; but then, on the other hand, Fielding has not anything of the kind equal to Strap. Partridge is dry and hard, compared with this poor barber boy, with his generous overflowings of affection. "Roderick Random," indeed, with its varied delineation of life, is almost a romance. Its hero is worthy of his name. He is the sport of fortune rolled about through the "many ways of wretchedness," almost without resistance, but ever catching those tastes of joy which are everywhere to be relished by those who are willing to receive them. We seem to roll on with him, and get delectably giddy in his company.

The humanity of the "Vicar of Wakefield" is less deep than that of "Roderick Random," but sweeter tinges of fancy are cast over it. The sphere in which Goldsmith's powers moved was never very extensive, but within it he discovered all that was good, and shed on it the tenderest lights of his sympathizing genius. No one ever excelled so much as he in depicting amiable follies and endearing weaknesses. His satire makes us at

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once smile at and love all that he so tenderly ridicules. The good Vicar's trust in monogamy, his son's purchase of the spectacles, his own sale of his horse to his solemn admirer at the fair, the blameless vanities of his daughters, and his resignation under his accumulated sorrows, are among the best treasures of memory. The pastoral scenes in this exquisite tale are the sweetest in the world. The scents of the hayfield, and of the blossoming hedgerows, seem to come freshly to our senses. The whole romance is a tenderly colored picture, in little, of human nature's most genial qualities.

De Foe is one of the most extraordinary of English authors. His "Robinson Crusoe" is deservedly one of the most popular of novels. It is usually the first read, and always among the last forgotten. The interest of its scenes in the uninhabited island is altogether peculiar; since there is nothing to develop the character but deep solitude. Man, there, is alone in the world, and can hold communion only with nature and nature's God. There is nearly the same situation in "Philoctetes," that sweetest of the Greek tragedies; but there we only see the poor exile as he is about to leave his sad abode, to which he has become attached, even with a childlike cleaving. In "Robinson Crusoe" life is stripped of all its social joys, yet we feel how worthy of cherishing it is, with nothing but silent nature to cheer it. Thus are nature and the soul, left with no other solace, represented in their native grandeur and intense communion. With how fond an interest do we dwell on all the exertions of our fellowman, cut off from his kind; watch his growing plantations as they rise, and seem to water them with our tears! The exceeding vividness of all the descriptions are more delightful when combined with the loneliness and distance of the scene "placed far amid the melancholy main" in which we become dwellers. We have grown so familiar with the solitude, that the print of man's foot seen in the sand seems to appall us as an awful thing! — The Family Instructor of this author, in which he inculcates weightily his own notions of puritanical demeanor and parental authority, is very curious. It is a strange mixture of narrative and dialogue, fanaticism and nature; but all done with such earnestness that the sense of its reality never quits us. Nothing, however, can be more harsh and unpleasing than the impression which it leaves. It does injustice both to religion and the world. It represents the innocent pleasures of the latter as deadly sins, and the for-

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mer as most gloomy, austere, and exclusive. One lady resolves on poisoning her husband, and another determines to go to the play, and the author treats both offenses with a severity nearly equal!

Far different from this ascetic novel is that best of religious romances, the "Fool of Quality." The piety there is at once most deep and most benign. There is much, indeed, of eloquent mysticism, but all evidently most heartfelt and sincere. The yearnings of the soul after universal good and intimate communion with the divine nature were never more nobly shown. The author is most prodigal of his intellectual wealth — "his bounty is as boundless as the sea, his love as deep." He gives to his chief characters riches endless as the spiritual stores of his own heart. It is, indeed, only the last which gives value to the first in his writings. It is easy to endow men with millions on paper, and to make them willing to scatter them among the wretched; but it is the corresponding bounty and exuberance of the author's soul which here makes the money sterling and the charity divine. The hero of this romance always appears to our imagination like a radiant vision encircled with celestial glories. The stories introduced in it are delightful exceptions to the usual rule by which such incidental tales are properly regarded as impertinent intrusions. That of David Doubtful is of the most romantic interest, and at the same time steeped in feeling the most profound. But that of Clement and his wife is perhaps the finest. The scene in which they are discovered, having placidly lain down to die of hunger together, in gentle submission to heaven, depicts a quiescence the most sublime, yet the most affecting. Nothing can be more delightful than the sweetening ingredients in their cup of sorrow. The heroic act of the lady to free herself from her ravisher's grasp, her trial and her triumphant acquittal, have a grandeur above that of tragedy. The genial spirit of the author's faith leads him to exult especially in the repentance of the wicked. No human writer seems ever to have hailed the contrite with so cordial a welcome. His scenes appear overspread with a rich atmosphere of tenderness, which softens and consecrates all things.

We would not pass over, without a tribute of gratitude, Mrs. Radcliffe's wild and wondrous tales. When we read them, the world seems shut out, and we breathe only in an enchanted region, where lovers' lutes tremble over placid waters, moldering

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castles rise conscious of deeds of blood, and the sad voices of the past echo through deep vaults and lonely galleries. There is always majesty in her terrors. She produces more effect by whispers and slender hints that ever was attained by the most vivid display of horrors. Her conclusions are tame and impotent almost without example. But while her spells actually operate, her power is truly magical. Who can ever forget the scene in the "Romance of the Forest," where the marquis, who has long sought to make the heroine the victim of licentious love, after working on her protector, over whom he has a mysterious influence, to steal at night into her chamber, and when his trembling listener expects only a requisition for delivering her into his hands, replies to the question of "then — to-night, my lord!" "Adelaide dies" — or the allusions to the dark veil in the "Mysteries of Udolpho" — or the stupendous scenes in Spalatro's cottage? Of all romance writers Mrs. Radcliffe is the most romantic.

The present age has produced a singular number of authors of delightful prose fiction, on whom we intend to give a series of criticisms. We shall begin with Mackenzie, whom we shall endeavor to compare with Sterne, and for this reason we have passed over the works of the latter in our present cursory view of the novelists of other days.

Complete. From the New Monthly Magazine.

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WILLIAM MAKEPEACE THACKERAY

(1811–1863)

IT SEEMS to me those verses shine like the stars." Thackeray said of Addison's hymn:—

"The spacious firmament on high
With all the blue ethereal sky,
And spangled heavens, a shining frame,
Their great Original proclaim."

Perhaps nothing else ever said of Addison comes so near doing justice to the calm radiance of his genius. But of Thackeray himself with no less propriety than of Addison, it might be said that his whole life work "shines like the stars." In manliness, in tenderness, in sympathy for all sorts and conditions of men, in freedom from delusions, in hate of cant, in love of truth, he is first among the novelists of England and first without a rival. His "Vanity Fair" is to English fiction what "Hamlet" is to English plays. There is nothing else which resembles it or approaches it. Though, like Shakespeare, Thackeray produced one masterpiece after another, until it seems that his genius had no other limits than that of the universal life of the race, his great novel retains its place of unquestionable eminence among his own works as it does among the works of all other English novelists. In "Vanity Fair" and "Les Miserables" the nineteenth century reached its climaxes of art in prose fiction. They stand with the first part of "Faust," as the highest products of literary art since the "Paradise Lost."

As an essayist Thackeray is always charming for ten minutes at a time. After that, he needs the support of a plot to prevent him from lapsing into the sober sadness of preaching. He was a humorist because human life made him sorrowful. He loved men so well that the suffering of human life filled him with grief too deep for expression, and he became a story teller for the same reason that some silver-haired old man, with his grandchildren on his knees, and the whole sum of the suffering of life in his memory, tells them tales, which they smile to hear, not knowing that the dragons, the giants, and the ogres which the Invincible Prince conquers are to be fought and, it may be, mastered in the struggles between the Divine Soul in them and the Principalities and Powers which oppose it. Such a grandfather is to the children he loves as Thackeray is to all of us.

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He knows things unspeakable which it is not lawful for any man to utter except in tale and parable.

He was born July 18th, 1811, at Calcutta, where his father was employed in the civil service of the British imperial government. When about five years old he was sent to England and entered at the Charterhouse School, from which he went (1829) to Trinity College, Cambridge. Leaving Cambridge in 1830 without a degree, he traveled for several years and in 1833 began writing for the National Standard and other periodicals,—including finally Punch, to which he remained a favorite contributor. "The Yellowplush Papers" which contain the most artistic bad spelling in English literature were begun in Fraser's in 1837. They illustrate Thackeray's attitude towards the governing classes in England and suggest the motive for "Vanity Fair," which, when it appeared (1846–48), at once established his place among the greatest writers of England. He was kept busy afterwards until his death, December 24th, 1863. "Pendennis," 1848–50; "Henry Esmond," 1852; "The Newcomes," 1853–55; and "The Virginians," 1857–59, were accompanied by an uninterrupted succession of stories, sketches, essays, and lectures. "The English Humorists" was originally a series of lectures first delivered in 1851, and "The Four Georges" (1860) is made up of the lectures he delivered during his tour in the United States in 1855. His "Roundabout Papers," which appeared in 1862, was his last work published during his lifetime, but his "Early and Late Papers" and his "Ballads" were edited and published after his death.

As a novelist he belongs to the school of Fielding, whom he far surpasses. As a humorist he has learned most from Addison, whom he equals in tenderness and surpasses in breadth, though not comparable with him in delicacy of execution. He is often compared to Dickens, but in their modes of thought and of execution they were wholly different. If Thackeray is to be classed among English men of letters, it must be with Shakespeare, the only English writer who has surpassed him in power to feel and to express the sum total of the pain and pleasure of human life. W. V. B.

ON A JOKE I ONCE HEARD FROM THE LATE THOMAS HOOD

THE good-natured reader who has perused some of these rambling papers has long since seen (if to see has been worth his trouble) that the writer belongs to the old-fashioned classes of this world, loves to remember very much more than to prophesy, and though he can't help being carried onward, and downward, perhaps, on the hill of life, the swift milestones marking their forties, fifties — how many tens or lustres shall we say?

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— he sits under Time, the white-wigged charioteer, with his back to the horses, and his face to the past, looking at the receding landscape and the hills fading into the gray distance. Ah, me! those gray distant hills were green once, and here, and covered with smiling people! As we came up the hill there was difficulty, and here and there a hard pull, to be sure, but strength, and spirits, and all sorts of cheery incident and companionship on the road; there were the tough struggles (by Heaven's merciful will) overcome, the pauses, the faintings, the weakness, the lost way, perhaps, the bitter weather, the dreadful partings, the lonely night, the passionate grief — towards these I turn my thoughts as I sit and think in my hobby-coach under Time, the silver-wigged charioteer. The young folks in the same carriage meanwhile are looking forwards. Nothing escapes their keen eyes — not a flower at the side of a cottage garden, nor a bunch of rosy-faced children at the gate: the landscape is all bright, the air brisk and jolly, the town yonder looks beautiful, and do you think they have learned to be difficult about the dishes at the inn?

Now, suppose Paterfamilias on his journey with his wife and children in the sociable, and he passes an ordinary brick house on the road with an ordinary little garden in the front, we will say, and quite an ordinary knocker to the door, and as many sashed windows as you please, quite common and square, and tiles, windows, chimney pots, quite like others; or suppose, in driving over such and such a common, he sees an ordinary tree, and an ordinary donkey browsing under it, if you like — wife and daughter look at these objects without the slightest particle of curiosity or interest. What is a brass knocker to them but a lion's head, or what not? and a thorn tree with a pool beside it, but a pool in which a thorn and a jackass are reflected?

But you remember how once upon a time your heart used to beat, as you beat on that brass knocker, and whose eyes looked from the window above? You remember how by that thorn tree and pool, where the geese were performing a prodigious evening concert, there might be seen, at a certain hour, somebody in a certain cloak and bonnet, who happened to be coming from a village yonder, and whose image had flickered in that pool? In that pool near the thorn? Yes, in that goose pool, never mind how long ago, when there were reflected the images of the geese — and two geese more. Here, at least, an oldster may have the

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advantage of his young fellow-travelers, and so Putney Heath or the New Road may be invested with a halo of brightness invisible to them, because it only beams out of his own soul.

I have been reading the "Memorials" of Hood by his children, and wonder whether the book will have the same interest for others and for younger people, as for persons of my own age and calling. Books of travel to any country become interesting to us who have been there. Men revisit the old school, though hateful to them, with ever so much kindliness and sentimental affection. There was the tree, under which the bully licked you; here the ground where you had to fag out on holidays, and so forth. In a word, my dear sir, You are the most interesting subject to yourself of any that can occupy your worship's thoughts. I have no doubt a Crimean soldier, reading a history of that siege, and how Jones and the gallant 99th were ordered to charge, or what not, thinks, "Ah, yes, we of the 100th were placed so and so, I perfectly remember." So with this "Memorial" of poor Hood, it may have, no doubt, a greater interest for me than for others, for I was fighting, so to speak, in a different part of the field, and engaged, a young subaltern in the battle of Life, in which Hood fell, young still and covered with glory. The "Bridge of Sighs" was his Corunna, his Heights of Abraham — sickly, weak, wounded, he fell in the full blaze and fame of that great victory.

What manner of man was the genius who penned that famous song? What like was Wolfe, who climbed and conquered on those famous Heights of Abraham? We all want to know details regarding men who have achieved famous feats, whether of war, or wit, or eloquence, or endurance, or knowledge. His one or two happy and heroic actions take a man's name and memory out of the crowd of names and memories. Henceforth he stands eminent. We scan him; we want to know all about him; we walk round and examine him, are curious, perhaps, and think are we not as strong and tall and capable as yonder champion; were we not bred as well, and could we not endure the winter's cold as well as he? Or we look up with all our eyes of admiration; will find no fault with our hero; declare his beauty and proportions perfect; his critics envious detractors, and so forth. Yesterday, before he performed his feat, he was nobody. Who cared about his birthplace, his parentage, or the color of his hair? To-day, by some single achievement, or by a series of great actions to

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which his genius accustoms us, he is famous, and antiquarians are busy finding out under what schoolmaster's ferule he was educated, where his grandmother was vaccinated, and so forth. If half a dozen washing bills of Goldsmith were to be found to-morrow, would they not inspire a general interest, and be printed in a hundred papers? I lighted upon Oliver, not very long since, in an old Town and Country Magazine, at the Pantheon masquerade "in an old English habit." Straightway my imagination ran out to meet him, to look at him, to follow him about. I forgot the names of scores of fine gentlemen of the past age, who were mentioned besides. We want to see this man who has amused and charmed us; who has been our friend, and given us hours of pleasant companionship and kindly thought. I protest when I came, in the midst of those names of people of fashion, and beaux, and demireps, upon those names, "Sir J. R-yn-lds, in a domino; Mr. Cr-d-ck and Dr. G-ldsm-th, in two old-English dresses," I had, so to speak, my heart in my mouth. What, you here, my dear Sir Joshua? Ah, what an honor and privilege it is to see you! This is Mr. Goldsmith? And very much, sir, the ruff and the slashed doublet become you! O Doctor! what a pleasure I had and have in reading "Animated Nature." How did you learn the secret of writing the decasyllabic line, and whence that sweet wailing note of tenderness that accompanies your song? Was Beau Tibbs a real man, and will you do me the honor of allowing me to sit at your table at supper? Don't you think you know how he would have talked? Would you not have liked to hear him prattle over the champagne?

Now, Hood is passed away — passed off the earth as much as Goldsmith or Horace. The times in which he lived, and in which very many of us lived and were young, are changing or changed. I saw Hood once as a young man, at a dinner which seems almost as ghostly now as that masquerade at the Pantheon (1772), of which we were speaking anon. It was at a dinner of the Literary Fund, in that vast apartment which is hung round with the portraits of very large Royal Freemasons, now unsubstantial ghosts. There at the end of the room was Hood. Some publishers, I think, were our companions. I quite remember his pale face; he was thin and deaf, and very silent; he scarcely opened his lips during the dinner, and he made one pun. Some gentleman missed his snuffbox, and Hood said,—— (the Freemasons' Tavern was kept, you must remember, by Mr. Cuff in those days,

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not by its present proprietors). Well, the box being lost, and asked for, and Cuff (remember that name) being the name of the landlord, Hood opened his silent jaws and said. * * * Shall I tell you what he said? It was not a very good pun, which the great punster then made. Choose your favorite pun out of "Whims and Oddities," and fancy that was the joke which he contributed to the hilarity of our little table.

Where those asterisks are drawn on the page, you must know a pause occurred, during which I was engaged with "Hood's Own," having been referred to the book, by this life of the author which I have just been reading. I am not going to dissert on Hood's humor; I am not a fair judge. Have I not said elsewhere that there are one or two wonderfully old gentlemen still alive who used to give me tips when I was a boy? I can't be a fair critic about them. I always think of that sovereign, that rapture of raspberry tarts, which made my young days happy. Those old sovereign contributors may tell stories ever so old, and I shall laugh; they may commit murder, and I shall believe it was justifiable homicide. There is my friend Baggs, who goes about abusing me, and of course our dear mutual friends tell me. Abuse away, *mon bon!* You were so kind to me when I wanted kindness, that you may take the change out of that gold now, and say I am a cannibal and negro, if you will. Ha, Baggs! Dost thou wince as thou readest this line? Does guilty conscience throbbing at thy breast tell thee of whom the fable is narrated? Puff out thy wrath, and when it has ceased to blow, my Baggs shall be to me as the Baggs of old — the generous, the gentle, the friendly.

No, on second thoughts I am determined I will not repeat that joke which I heard Hood make. He says he wrote these jokes with such ease that he sent manuscripts to the publishers faster than they could acknowledge the receipt thereof. I won't say that they were all good jokes, or that to read a great book full of them is a work at present altogether jocular. Writing to a friend respecting some memoir of him which had been published, Hood says, "You will judge how well the author knows me, when he says my mind is rather serious than comic." At the time when he wrote these words, he evidently undervalued his own serious power, and thought that in punning and broad grinning lay his chief strength. Is not there something touching in that simplicity and humility of faith? "To make laugh is my

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calling," says he; "I must jump, I must grin, I must tumble, I must turn language head over heels, and leap through grammar"; and he goes to his work humbly and courageously, and what he has to do that does he with all his might, through sickness, through sorrow, through exile, poverty, fever, depression — there he is, always ready to his work, and with a jewel of genius in his pocket! Why, when he laid down his puns and pranks, put the motley off, and spoke out of his heart, all England and America listened in tears and wonder! Other men have delusions of conceit and fancy themselves greater than they are, and that the world slights them. Have we not heard how Liston always thought he ought to play Hamlet? Here is a man with a power to touch the heart almost unequaled, and he passes days and years in writing "Young Ben he was a nice young man," and so forth. To say truth, I have been reading in a book of "Hood's Own" until I am perfectly angry. "You great man, you good man, you true genius and poet," I cry out, as I turn page after page. "Do, do, make no more of these jokes, but be yourself, and take your station."

When Hood was on his deathbed, Sir Robert Peel, who only knew of his illness, not of his imminent danger, wrote to him a noble and touching letter, announcing that a pension was conferred on him: —

"I am more than repaid," writes Peel, "by the personal satisfaction which I have had in doing that for which you return me warm and characteristic acknowledgments.

"You perhaps think that you are known to one with such multifarious occupations as myself merely by general reputation as an author; but I assure you that there can be little which you have written and acknowledged which I have not read; and that there are few who can appreciate and admire more than myself the good sense and good feeling which have taught you to infuse so much fun and merriment into writings correcting folly and exposing absurdities, and yet never trespassing beyond those limits within which wit and facetiousness are not very often confined. You may write on with the consciousness of independence, as free and unfettered as if no communication had ever passed between us. I am not conferring a private obligation upon you, but am fulfilling the intentions of the legislature which has placed at the disposal of the crown a certain sum (miserable, indeed, in amount) to be applied to the recognition of public claims

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on the bounty of the crown. If you will review the names of those whose claims have been admitted on account of their literary or scientific eminence, you will find an ample confirmation of the truth of my statement.

"One return, indeed, I shall ask of you,—that you will give me the opportunity of making your personal acquaintance."

And Hood, writing to a friend, inclosing a copy of Peel's letter says: "Sir R. Peel came from Burleigh on Tuesday night, and went down to Brighton on Saturday. If he had written by post, I should not have had it till to-day. So he sent his servant with the inclosed on Saturday night; another mark of considerate attention." He is frightfully unwell, he continues; his wife says he looks quite green; but ill as he is, poor fellow, "his well is not dry. He has pumped out a sheet of Christmas fun, is drawing some cuts, and shall write a sheet more of his novel."

O sad, marvelous picture of courage, of honesty, of patient endurance, of duty struggling against pain! How noble Peel's figure is standing by that sick bed! How generous his words, how dignified and sincere his compassion! And the poor dying man, with a heart full of natural gratitude towards his noble benefactor, must turn to him and say: "If it be well to be remembered by a minister, it is better still not to be forgotten by him in a 'hurly Burleigh!'" Can you laugh? Is not the joke horribly pathetic from the poor dying lips? As dying Robin Hood must fire a last shot with his bow—as one reads of Catholics on their deathbeds putting on a Capuchin dress to go out of the world—here is poor Hood at his last hour putting on his ghastly motley, and uttering one joke more.

He dies, however, in dearest love and peace with his children, wife, and friends; to the former especially his whole life had been devoted, and every day showed his fidelity, simplicity, and affection. In going through the record of his most pure, modest, honorable life, and living along with him, you come to trust him thoroughly, and feel that here is a most loyal, affectionate, and upright soul, with whom you have been brought into communion. Can we say as much for all lives of all men of letters? Here is one at least without guile, without pretension, without scheming, of a pure life, to his family and little modest circle of friends tenderly devoted.

And what a hard work, and what a slender reward! In the little domestic details with which the book abounds, what a sim-

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ple life is shown to us! The most simple little pleasures and amusements delight and occupy him. You have revels on shrimps; the good wife making the pie; details about the maid, and criticisms on her conduct; wonderful tricks played with the plum pudding — all the pleasures centring round the little humble home. One of the first men of his time, he is appointed editor of a magazine at a salary of £300 per annum, signs himself exultingly "Ed. N. M. M.," and the family rejoice over the income as over a fortune. He goes to a Greenwich dinner — what a feast and rejoicing afterwards!

"Well, we drank 'the Boz' with a delectable clatter, which drew from him a good warm-hearted speech. . . . He looked very well, and had a younger brother along with him. . . . Then we had songs. Barham chanted a Robin-Hood ballad, and Cruikshank sang a burlesque ballad of Lord H——; and somebody, unknown to me, gave a capital imitation of a French showman. Then we toasted Mrs. Boz, and the Chairman, and Vice, and the Traditional Priest sang the 'Deep, Deep Sea,' in his deep, deep voice; and then we drank to Procter, who wrote the said song; also Sir J. Wilson's good health, and Cruikshank's and Ainsworth's: and a Manchester friend of the latter sang a Manchester ditty, so full of trading stuff, that it really seemed to have been not composed, but manufactured. Jerdan, as Jerdanish as usual on such occasions — you know how paradoxically he is quite at home in dining out. As to myself, I had to make my second maiden speech, for Mr. Monckton Milnes proposed my health in terms my modesty might allow me to repeat to you, but my memory won't. However, I ascribed the toast to my notoriously bad health, and assured them that their wishes had already improved it — that I felt a brisker circulation — a more genial warmth about the heart, and explained that a certain trembling of my hand was not from palsy, or my old ague, but an inclination in my hand to shake itself with every one present. Whereupon I had to go through the friendly ceremony with as many of the company as were within reach, besides a few more who came express from the other end of the table. Very gratifying, wasn't it? Though I cannot go quite so far as Jane, who wants me to have that hand chopped off, bottled, and preserved in spirits. She was sitting up for me, very anxiously, as usual when I go out, because I am so domestic and steady, and was down at the door before I could ring at the gate, to which Boz

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kindly sent me in his own carriage. Poor girl! what would she do if she had a wild husband instead of a tame one?"

And the poor anxious wife is sitting up, and fondles the hand which has been shaken by so many illustrious men! The little feast dates back only eighteen years, and yet somehow it seems as distant as a dinner at Mr. Thrale's, or a meeting at Will's.

Poor little gleam of sunshine! very little good cheer enlivens that sad simple life. We have the triumph of the magazine; then a new magazine projected and produced; then illness and the last scene, and the kind Peel by the dying man's bedside, speaking noble words of respect and sympathy, and soothing the last throbs of the tender, honest heart.

I like, I say, Hood's life even better than his books, and I wish, with all my heart, *Monsieur et cher confrère*, the same could be said for both of us, when the ink stream of our life hath ceased to run. Yes: if I drop first, dear Baggs, I trust you may find reason to modify some of the unfavorable views of my character, which you are freely imparting to our mutual friends. What ought to be the literary man's point of honor nowadays? Suppose, friendly reader, you are one of the craft, what legacy would you like to leave your children? First of all (and by Heaven's gracious help) you would pray and strive to give them such an endowment of love as should last certainly for all their lives, and perhaps be transmitted to their children. You would (by the same aid and blessing) keep your honor pure and transmit a name unstained to those who have a right to bear it. You would,—though this faculty of giving is one of the easiest of the literary man's qualities,—you would, out of your earnings, small or great, be able to help a poor brother in need, to dress his wounds, and, if it were but twopence, to give him succor. Is the money which the noble Macaulay gave to the poor lost to his family? God forbid. To the loving hearts of his kindred is it not rather the most precious part of their inheritance? It was invested in love and righteous doing, and it bears interest in heaven. You will, if letters be your vocation, find saving harder than giving or spending. To save, be your endeavor, too, against the night's coming when no man may work; when the arm is weary with the long day's labor; when the brain perhaps grows dark; when the old, who can labor no more, want warmth and rest, and the young ones call for supper.

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LIFE IN OLD-TIME LONDON

WE HAVE brought our Georges to London city, and if we would behold its aspect may see it in Hogarth's lively perspective of Cheapside or read of it in a hundred contemporary books which paint the manners of that age. Our dear old Spectator looks smiling upon the streets, with their innumerable signs, and describes them with his charming humor. "Our streets are filled with Blue Boars, Black Swans, and Red Lions, not to mention Flying Pigs and Hogs in Armor, with other creatures more extraordinary than any in the deserts of Africa." A few of these quaint old figures still remain in London town. You may still see there, and over its old hostel in Ludgate Hill, the "Belle Sauvage" to whom the Spectator so pleasantly alludes in that paper; and who was, probably, no other than the sweet American Pocahontas, who rescued from death the daring Capt. Smith. There is the "Lion's Head," down whose jaws the Spectator's own letters were passed; and over a great banker's in Fleet Street, the effigy of the wallet, which the founder of the firm bore when he came into London a country boy. People this street, so ornamented, with crowds of swinging chairmen, with servants bawling to clear the way, with Mr. Dean in his cassock, his lackey marching before him; or Mrs. Dinah in her sack, tripping to chapel, her footboy carrying her ladyship's great prayer book; with itinerant tradesmen, singing their hundred cries (I remember forty years ago, as a boy in London city, a score of cheery, familiar cries that are silent now). Fancy the beaux thronging to the chocolatehouses, tapping their snuffboxes as they issue thence, their periwigs appearing over the red curtains. Fancy Saccharissa, beckoning and smiling from the upper windows, and a crowd of soldiers brawling and bustling at the door — gentlemen of the Life Guards, clad in scarlet, with blue facings, and laced with gold at the seams; gentlemen of the Horse Grenadiers, in their caps of sky-blue cloth, with the garter embroidered on the front in gold and silver; men of the Halberdiers, in their long red coats, as bluff Harry left them, with their ruff and velvet flat caps. Perhaps the King's Majesty himself is going to St. James's as we pass. If he is going to parliament, he is in his coach-and-eight, surrounded by his guards and the high officers of his crown. Otherwise his Majesty only uses a chair, with six footmen walking before, and six yeomen

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of the guard at the sides of the sedan. The officers in waiting follow the king in coaches. It must be rather slow work.

Our Spectator and Tatler are full of delightful glimpses of the town life of those days. In the company of that charming guide, we may go to the opera, the comedy, the puppet show, the auction, even the cockpit; we can take boat at Temple Stairs, and accompany Sir Roger de Coverley and Mr. Spectator to Spring Garden — it will be called Vauxhall a few years hence, when Hogarth will paint for it. Would you not like to step back into the past, and be introduced to Mr. Addison? — not the Right Honorable Joseph Addison, Esq., George the First's Secretary of State, but to the delightful painter of contemporary manners; the man who, when in good humor himself, was the pleasantest companion in all England. I should like to go into Lockit's with him, and drink a bowl along with Sir R. Steele (who has just been knighted by King George, and who does not happen to have any money to pay his share of the reckoning). I should not care to follow Mr. Addison to his secretary's office in Whitehall. There we get into politics. Our business is pleasure, and the town, and the coffeehouse, and the theatre, and the Mall. Delightful Spectator! kind friend of leisure hours! happy companion! true Christian gentleman! How much greater, better, you are than the king Mr. Secretary kneels to!

You can have foreign testimony about old-world London, if you like; and my before-quoted friend, Charles Louis, Baron de Pöllnitz, will conduct us to it. "A man of sense," says he, "or a fine gentleman, is never at a loss for company in London, and this is the way the latter passes his time. He rises late, puts on a frock and, leaving his sword at home, takes his cane, and goes where he pleases. The park is commonly the place where he walks, because 'tis the Exchange for men of quality. 'Tis the same thing as the Tuileries at Paris, only the park has a certain beauty of simplicity which cannot be described. The grand walk is called the Mall; is full of people at every hour of the day, but especially at morning and evening, when their Majesties often walk with the royal family, who are attended only by a half-dozen yeomen of the guard, and permit all persons to walk at the same time with them. The ladies and gentlemen always appear in rich dresses, for the English, who, twenty years ago, did not wear gold lace but in their army, are now embroidered and bedaubed as much as the French. I speak of persons of quality;

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for the citizen still contents himself with a suit of fine cloth, a good hat and wig, and fine linen. Everybody is well clothed here, and even the beggars don't make so ragged an appearance as they do elsewhere." After our friend, the man of quality, has had his morning or undress walk in the Mall, he goes home to dress, and then saunters to some coffeehouse or chocolatehouse frequented by the persons he would see. "For 'tis a rule with the English to go once a day at least to houses of this sort, where they talk of business aud news, read the papers, and often look at one another without opening their lips. And 'tis very well they are so mute; for were they all as talkative as people of other nations, the coffeehouses would be intolerable, and there would be no hearing what one man said where there are so many. The chocolatehouse in St. James's Street, where I go every morning to pass away the time, is always so full that a man can scarce turn about in it."

Delightful as London city was, King George I. liked to be out of it as much as ever he could; and when there, passed all his time with his Germans. It was with them as with Blucher, one hundred years afterwards, when the bold old Reiter looked down from St. Paul's, and sighed out, "*Was für Plunder!*" The German women plundered; the German secretaries plundered; the German cooks and intendants plundered; even Mustapha and Mahomet, the German negroes, had a share of the booty. Take what you can get, was the old monarch's maxim. He was not a lofty monarch, certainly; he was not a patron of the fine arts; but he was not a hypocrite, he was not revengeful, he was not extravagant. Though a despot in Hanover, he was a moderate ruler in England. His aim was to leave it to itself as much as possible, and to live out of it as much as he could. His heart was in Hanover. When taken ill on his last journey, as he was passing through Holland, he thrust his livid head out of the coach window, and gasped out, "Osnaburg. Osnaburg!"

From "The Four Georges."

ADDISON

We love him for his vanities as much as his virtues. What is ridiculous is delightful in him; we are so fond of him because we laugh at him so. And out of that laughter, and out of that sweet weakness, and out of those harmless eccentricities and follies, and out of that touched brain, and out

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of that honest manhood and simplicity — we get a result of happiness, goodness, tenderness, pity, piety; such as, if my audience will think their reading and hearing over, doctors and divines but seldom have the fortune to inspire. And why not? Is the glory of heaven to be sung only by gentlemen in black coats? Must the truth be only expounded in gown and surplice, and out of those two vestments can nobody preach it? Commend me to this preacher without orders — this parson in the tiewig. When this man looks from the world, whose weaknesses he describes so benevolently, up to the heaven which shines over us all, I can hardly fancy a human face lighted up with a more serene rapture: a human intellect thrilling with a purer love and adoration than Joseph Addison's. Listen to him: from your childhood you have known the verses; but who can hear their sacred music without love and awe? —

> "Soon as the Evening Shades prevail,
> The Moon takes up the wondrous tale,
> And nightly to the listening Earth,
> Repeats the story of her birth;
> And all the Stars that round her burn,
> And all the Planets in their turn,
> Confirm the tidings as they roll,
> And spread the truth from pole to pole.
> What though, in solemn silence, all
> Move round this dark terrestrial ball?
> What though no real voice nor sound,
> Among their radiant orbs be found;
> In Reason's ear they all rejoice,
> And utter forth a glorious voice,
> Forever singing as they shine,
> The Hand that made us is Divine."

It seems to me those verses shine like the stars. They shine out of a great, deep calm. When he turns to heaven, a Sabbath comes over that man's mind; and his face lights up from it with a glory of thanks and prayer. His sense of religion stirs through his whole being. In the fields, in the town; looking at the birds in the trees; at the children in the streets; in the morning or in the moonlight; over his books in his own room; in a happy party at a country merrymaking or a town assembly, good-will and peace to God's creatures, and love and awe of him who

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made them, fill his pure heart and shine from his kind face. If Swift's life was the most wretched, I think Addison's was one of the most enviable. A life prosperous and beautiful — a calm death — an immense fame and affection afterwards for his happy and spotless name.

From "English Humorists."

STEELE

SHORTLY before the Boyne was fought, and young Swift had begun to make acquaintance with English court manners and English servitude, in Sir William Temple's family, another Irish youth was brought to learn his humanities at the old school of Charterhouse, near Smithfield; to which foundation he had been appointed by James, Duke of Ormond, a governor of the House, and a patron of the lad's family. The boy was an orphan, and described, twenty years after, with a sweet pathos and simplicity, some of the earliest recollections of a life which was destined to be checkered by a strange variety of good and evil fortune.

I am afraid no good report could be given by his masters and ushers of that thick-set, square-faced, black-eyed, soft-hearted little Irish boy. He was very idle. He was whipped deservedly a great number of times. Though he had very good parts of his own, he got other boys to do his lessons for him, and only took just as much trouble as should enable him to scuffle through his exercises, and by good fortune escape the flogging block. One hundred and fifty years after, I have myself inspected, but only as an amateur, that instrument of righteous torture still existing, and in occasional use, in a secluded private apartment of the old Charterhouse School; and have no doubt it is the very counterpart, if not the ancient and interesting machine itself, at which poor Dick Steele submitted himself to the tormentors.

Besides being very kind, lazy, and good-natured, this boy went invariably into debt with the tart woman; ran out of bounds, and entered into pecuniary, or rather promissory engagements with the neighboring lollipop vendors and pie men — exhibited an early fondness and capacity for drinking mum and sack, and borrowed from all his comrades who had money to lend. I have no sort

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of authority for the statements here made of Steele's early life; but if the child is father of the man, the father of young Steele of Merton, who left Oxford without taking a degree, and entered the Life Guards — the father of Capt. Steele of Lucas's Fusiliers, who got his company through the patronage of my Lord Cutts — the father of Mr. Steele, the Commissioner of Stamps, the editor of the Gazette, the Tatler, and Spectator, the expelled Member of Parliament, and the author of "The Tender Husband" and "The Conscious Lovers"; if man and boy resembled each other, Dick Steele the schoolboy must have been one of the most generous, good-for-nothing, amiable little creatures that ever conjugated the verb *tupto*, I beat; *tuptomai*, I am whipped, in any school in Great Britain.

Almost every gentleman who does me the honor to hear me will remember that the very greatest character which he has seen in the course of his life, and the person to whom he has looked up with the greatest wonder and reverence, was the head boy at his school. The schoolmaster himself hardly inspires such an awe. The head boy construes as well as the schoolmaster himself. When he begins to speak the hall is hushed, and every little boy listens. He writes off copies of Latin verses as melodiously as Virgil. He is good-natured, and, his own masterpieces achieved, pours out other copies of verses for other boys with an astonishing ease and fluency; the idle ones only trembling lest they should be discovered on giving in their exercises, and whipped because their poems were too good. I have seen great men in my time, but never such a great one as that head boy of my childhood; we all thought he must be Prime Minister, and I was disappointed on meeting him in after-life to find he was no more than six feet high.

Dick Steele, the Charterhouse-gown boy, contracted such an admiration in the years of his childhood, and retained it faithfully through his life. Through the school and through the world, whithersoever his strange fortune led this erring, wayward, affectionate creature, Joseph Addison was always his head boy. Addison wrote his exercises. Addison did his best themes. He ran on Addison's messages, fagged for him and blacked his shoes: to be in Joe's company was Dick's greatest pleasure; and he took a sermon or a caning from his monitor with the most boundless reverence, acquiescence, and affection.

From "English Humorists."

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GOLDSMITH

A WILD youth, wayward, but full of tenderness and affection, quits the country village where his boyhood has been passed in happy musing, in idle shelter, in fond longing, to see the great world out of doors, and achieve name and fortune; and after years of dire struggle, and neglect and poverty, his heart turning back as fondly to his native place as it had longed eagerly for change when sheltered there, he writes a book and a poem, full of the recollections and feelings of home — he paints the friends and scenes of his youth, and peoples Auburn and Wakefield with remembrances of Lissoy. Wander he must, but he carries away a home relic with him, and dies with it on his breast. His nature is truant; in repose it longs for change: as on the journey it looks back for friends and quiet. He passes to-day in building an air-castle for to-morrow, or in writing yesterday's elegy; and he would fly away this hour, but that a cage and necessity keeps him. What is the charm of his verse, of his style, and humor? His sweet regrets, his delicate compassion, his soft smile, his tremulous sympathy, the weakness which he owns? Your love for him is half pity. You come hot and tired from the day's battle, and this sweet minstrel sings to you. Who could harm the kind vagrant harper? Whom did he ever hurt? He carries no weapon — save the harp on which he plays to you; and with which he delights great and humble, young and old, the captains in the tents, or the soldiers round the fire, or the women and children in the villages, at whose porches he stops and sings his simple songs of love and beauty. With that sweet story of "The Vicar of Wakefield," he has found entry into every castle and every hamlet in Europe. Not one of us, however busy or hard, but once or twice in our lives, has passed an evening with him, and undergone the charm of his delightful music. . . .

Think of him reckless, thriftless, vain if you like — but merciful, gentle, generous, full of love and pity. He passes out of our life, and goes to render his account beyond it. Think of the poor pensioners weeping at his grave; think of the noble spirits that admired and deplored him; think of the righteous pen that wrote his epitaph — and of the wonderful and unanimous response of affection with which the world has paid back the love he gave it. His humor delighting us still; his song fresh and beautiful

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as when first he charmed with it; his words in all our mouths; his very weaknesses beloved and familiar — his benevolent spirit seems still to smile upon us; to do gentle kindnesses; to succor with sweet charity; to soothe, caress, and forgive; to plead with the fortunate for the unhappy and the poor.

From "English Humorists."

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THEOPHRASTUS.

After a Very Fine Old Copper Etching.

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THEOPHRASTUS

(*c.* 373–288 B. C.)

s FOR Theophrastus," writes Quintilian, "there is such a divine beauty in his language, that he may be said even to have derived his name* from it." While this "divine beauty" found its vehicle in a melody peculiar to the Greek language and not to be translated, those who read Healey's version of the "Characters" will not be at a loss for suggestions of Quintilian's reasons for admiring them. As the author of these "Characters," Theophrastus is the founder of a distinct modern school which embraces Sir Thomas Overbury, La Bruyère, John Earle, Owen Felltham, and Thomas Fuller,—each of whom has borrowed and used to advantage methods of character sketching and moralizing which belonged originally to "ethical characters" of the great successor of Aristotle.

The authorities are not agreed on the date of the birth of Theophrastus, but fix it between 373 and 368 B. C. His birthplace was Eresus, on the island of Lesbos, and after studying there under Leuciphus (Alciphus?) he went to Athens and became a disciple of Plato. Becoming an intimate friend of Aristotle who made him the guardian of his children, he was made chief of the Peripatetic school after Aristotle's death and presided over it until his own death in 288 B. C. He was greatly honored by his own generation and was studied by students of science and literature as long as Greek remained a living tongue. Besides his "Characters," Theophrastus wrote extensively on science and philosophy,—notably a "History of Plants" and a "History of Physics," parts of which are still extant.

* Theophrastus, *i. e.*, the Divine Speaker.

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THE «CHARACTERS» OF THEOPHRASTUS*

(Translated by Healey. The Complete Text of the Temple Edition)

Of Cavilling

Cavilling or cavillation (if we should define it rudely) is a wresting of actions and words to the worse or sadder part. A Caviller is he, who will entertain his enemies with a pretence of love; who applaudeth those publickly, whom secretly he seeketh to supplant. If any man traduce or deprave him, he easily pardoneth him without any expostulation. He passeth by jests broken upon him, and is very affable with those which challenge him of any injury by him to them done. Those which desire hastily to speak with him, he giveth them a Come-again. Whatsoever he doth, he hideth; and is much in deliberation. To those which would borrow money of him, his answere is, 'Tis a dead time; I sell nothing. And when he selleth little, then he braggeth of much. When he heareth any thing he will make shew not to observe it: He will deny he hath seen what he saw. If he bargain for any thing in his own wrong, he will not remember it. Some things he will consider of: some things he knows; some things he knows not; others he wonders at. These words are very usuall with him: I do not believe it; I think not so; I wonder at it; Of some of these, I was so perswaded before. He will tell you, You mistake him for another: he had no such speech with me. This is beyond belief: find out some other ear for your stories. Shall I believe you, or disable his credit? But take you heed how you give credit to these received sayings, veiled and infolded with so many windings of dissimulation. Men of these manners are to be shunned more than Vipers.

Complete.

Of Flattery

Flattery may be sayd to be a foul deformed custom in common life, making for the advantage of the Flatterer. A Flatterer is such a one, as if he walk or converse with you, will thus say unto you: Do you observe, how all men's eyes are upon you? I have not noted any in this Town, to be so much beheld. Yesterday in the Gallery you had reason to be proud of

*With Healey's spelling retained throughout.

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your reputation. For there being at that time assembled more than thirty persons, and question being made which should be the worthiest Citizen; the company being very impatient it should be disputed, concluded all upon you. These and such-like he putteth upon him. If there be the least mote upon his clothes, or if there should be none, he maketh a shew to take it off: or if any small straw or feather be gotten into his locks, the Flatterer taketh it away; and smiling saith, you are grown gray within these few dayes for want of my company, and yet your hair is naturally as black as any man of your years. If he reply, the Flatterer proclaimeth silence, praiseth him palpably and profusely to his face. When he hath spoken, he breaketh out into an exclamation, with a O well spoken! And if he break a jest upon any, the Flatterer laughs as if he were tickled; muffling himself in his cloak, as if he could not possibly forbear. As he meeteth any, he plaieth the Gentleman-usher, praying them to give way; as if his Patron were a very great person. He buys pears and apples, and bears them home to his children, and gives them (for the most part) in his presence: and kissing them, crieth out, O the worthy Father's lively picture! If he buy a shoe, if he be present, he swears his foot is far handsomer, and that the shoe mis-shapes it. If at any time he should repair to visit a friend, the Flatterer plays the Herbinger; runs before, and advertiseth them of his coming: and speedily returning back again, telleth him that he hath given them notice thereof. Whatsoever belongeth to the women's Academy, as paintings, preservings, needle-works, and such like, he discourseth of them like my Lady's woman. Of all the guests, he first commends the wine, and always sitting by his Ingle, courts him; asking him how sparingly he feeds, and how he bridles it: and taking some speciall dish from the Table, taketh occasion to commend it. He is busy and full of questions; whether this man be not cold; why he goes so thinne; and why he will not go better cloth'd? Then he whispers in his Patron's ear: and, while others speak, his eye is still upon him. At the Theatre, taking the cushions from the boy, he setteth them up himself: he commendeth the situation and building of the house; the well tilling and husbanding of the ground. In conclusion, you shall alwayes note a Flatterer to speak and do, what he presumeth will be most pleasing and agreeable.

Complete.

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Of Garrulity

Garrulity is a slippery loosenesse, or a babling of a long inconsiderate speech. A Pratler or Babler is such an one, that unseasonably setting upon any stranger, will commend his wife unto him; or tell his last night's dreams, or what meates, or how many dishes he had at such a feast: and when you listen to him, or that he grows a little encouraged with your attention, he will complain, that modern men are worse than those of elder times: that corn is too cheap, as rents are now improv'd: that there are too many strangers dwelling in the Town: That the Seas, after the Dionysian feasts, will be more smooth, and obedient to the Saylors: and that if there fall good store of raine, there will be greater plenty of those things, which yet are lockt up in the bowels of the earth: and the next year he will till his ground: That 'tis a hard world: and that men have much ado to live: and that when the holy Ceremonies were celebrated, Damippus set up the greatest light: inquireth therefore how many columnes are in the Odeum: and yesterday, he sayth, I was wamble-cropt, and (saving your presence) parbreak't: and what day of the moneth is this? but if any man lend him attention, he shall never be clear of him. He will tell you that the mysteries, « Mense Bœdromione,» « Apaturia,» « Pyanepsione,» « Posideone,» the « Dionysia,» which now are, were wont to be celebrated. These kind of men are to be shunned, with great wariness and speed, as a man would prevent or outrun an Ague. For 'tis a miserable condition, to continue long with those which cannot distinguish the seasons of business and leisure.

Complete.

Of Rusticity or Clownishness

Rusticity may seem to be an ignorance of honesty and comliness. A Clown or rude fellow is he, who will go into a crowd or press, when he hath taken a purge: And he that sayth, that Garlick is as sweet as a gilliflower: that wears shoes much larger then his feet: that speaks always very loud: who, distrusting his friends and familiars, in serious affairs adviseth with his servants: who, the things which he heard in the Senate, imparteth to his mercenaries, who do his drudgery in the country:

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one that sitteth so with his hose drawn up at his knee as you might see his skin. Upon the way whatsoever strange accident he encountreth, he wondreth at nothing. But if he see an ox, an ass, or a goat, then the man is at a stand, and begins to look about him: proud when he can rob the cupboard or the Cellar, and then snap up a scrap; very carefull that the wench that makes the bread take him not napping. He grinds, caters, drudges, purveighs, and plays the Sutler, for all things belonging to a house provision. When he is at dinner, he casts meat to his beasts; if any body knock at the door, he listens like a Cat for a mouse. Calling his dog to him, and taking him by the snout: This fellow, saith he, keeps my ground, my house, and all that is in it. If he receive money, he rejects it as light; and desireth to have it changed. If he have lent his plough, his scythe, or his sack, he sends for them again at midnight, if he chance to thinke of them in his sleep.

Coming into the City, whomsoever he meeteth, he asketh the price of hides and salt fish, and whether there be any plays this new moon: and so soon as he doth alight, he tells them all that he will be trimmed: And this fellow still sings in the Bath; and clowts his shoes with hob-nails. And because it was the same way to receive his salt meates from Archias, it was his fashion to carry it himself.

Complete.

Of Fair Speech or Smoothness

Smoothness, or fawning, if we should define it, is an encounter containing many allurements to pleasure; and those (for the most part) not more honest than they should be. But a sleekstone or Smooth-boot (as we terme him) is he, that saluteth a man as farre off, as his eye can carry level; stileth him Most worthy; admireth his fortune; and taking him by both the hands, detaineth him, not suffering him to pass. But having a while accompanied him, is very inquisitive when he shall see him again; embroidering and painting out his praise. The same being chosen an Arbitrator, endevoureth not only to content him on whose behalfe he is chosen, but the adverse part likewise, that so he may be held an indifferent friend to them both. He maintaineth, when strangers speak wiser and juster things than his own fellow-Citizens. Being invited to a feast, he

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entreateth the master of the entertainment to send in for his children: and when they are come, he swears they resemble their father, as near as one figg doth another. Then calling them to him, he kisseth them, and setteth them by him: and jesting with others of the company, saith he, Compare them with the father, they are as like him, as an apple is like an oyster. He will suffer others sleeping to rest in his bosom, when he is loden with a sore burden. He trimmeth himselfe often: he keepeth his teeth clean and white: changeth and Turkizeth his clothes. His walk is commonly in that part, where the Goldsmiths' and Bankers' tables are: and useth those places of activity where young youths do exercise themselves. At shews and in the Theatres, he placeth himself next the Prætors; but in the Courts of Justice he seldom appears. But he buys presents to send to his friend at Byzantium. Little dogges, and Hymettian honey he sends to Rhodes: and he tells his fellow-Citizens that he doth these things. Besides, he keeps an ape at home; buys a Satyr, and Sicilian Doves; and boxes of Treacle, of those which are of a round form; and slaves, those that are somewhat bending and oblique, brought from Lacedæmon; and Tapistry, wherein the Persians are woven and set out. He hath a little yard, graveled, fit for wrestling; and a Tennis Court. And these parts of his house, his manner is to offer your present unto any he meets, whether Philosopher or Sophister, or those which exercise themselves in Arms, or Musick, that they may use their cunning: which while they do, he speaks to one of the lookers on, as if he were but a meer spectator himselfe saith: I pray you, whose wrestling place is this?

Complete.

Of Senselessness or Desperate Boldness

Senselessness is that, whereby a man dareth both speak and do against the laws and rules of honesty. The man is he, which readily (or rashly) takes an oath; who is careless of his reputation; reckons little, to be railed upon; is of the garb or disposition of a crafty Imposter; a lewd dirty fellow, daring to do any thing but that is fit. He is not ashamed, being sober, in cool bloud, to dance Country dances and Matachines, as a Zany or Pantalon; and when the Juggelers shew their tricks, to go to every spectator and beg his offering: And if any man

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bring a token and would pay nothing, then to wrangle and brabble extremely; fit to keep an Alehouse, or an Inn: to be a Pandar or a Toll-gatherer, a fellow that will forbear no foul or base course: He will be a common Crier, a Cook, a Dicer; he denies his mother food. Being convicted of theft, he shall be drawn and haled by head and shoulders; he shall dwell longer in prison, than in his own house. This is one of those, which ever and anon have a throng about them, calling to them all they meet, to whom they speak in a great broken tone, rayling on them.

And thus they come and go, before they understand what the matter is: whilst he telleth some the beginning; some scantily a word; others he telleth some little part of the whole; affecting to publish and protest his damnable disposition. He is full of suits and actions; both such as he suggesteth against others; and such as are framed against him. He is a common maker of affidavit for other men's absence. He suborneth actions against himselfe: In his bosom he bears a box, and in his hand a bundle of papers. And such is his impudence, he gives himselfe out to be Generall of the Petti-foggers and Knights of the Post. He puts out money to use: and for a groat, takes daily three farthings. He goes oftentimes into the Fish-market, Taverns, Cooks shops, and Shambles: and the money that he gets by his brocage, he commonly hides in his mouth. These men are very hard to be indured: their tongues are traded in detraction: and when they rail, they do it in such a stormy and tempestuous fashion, as all Courts and Taverns are pestered with their clamors.

Complete.

Of Loquacity or Overspeaking

Loquacity is a loosenesse or intemperance of speech. A pratling fellow is he, who saith to him with whom he discourseth, whatsoever he beginneth to say, anticipates him; That he knoweth all already, and that the other saith nothing to purpose; and that if he will apply himselfe to him, he shall understand somewhat. Then interrupting him, Take heed, saith he, that you forget not that you would say, etc. You do well that you have called it to mind, etc. How necessary and usefull a thing confidence is! There's something that I have omitted now, etc. You apprehend it very readily, etc. I did expect that we

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should thus jump together, etc. And seeking the like occasions of pratling and verbosity, permitteth them no truce nor breathing time with whom he discourseth. And when he hath killed these, then he assaulteth fresh men in troops, when they are many assembled together. And those being seriously imployed, he wearies, tires, and puts to flight. Coming into Plays, and wrestling places, he keepeth the boys from learning; pratling with their Masters: and if any offer to go away, he followeth them to their houses. If any thing done publickly be known to him, he will report as private. Then he will tell you of the warre, when Aristophanes that noble Orator lived: or he will tell you a long tedious tale of that battaile which was fought by the Lacedæmonians under Lysander their Generall: and, if ever he spake well publickly himselfe, that must come in too. And thus speaking, he inveigheth against the giddy multitude; and that so lamely, and with such torment to the hearers; as that one desireth the art of oblivion; another sleeps; a third gives him over in the plain field. In conclusion, whether he sit in judgment (except he sit alone) or if he behold any sports, or if he sit at table; he vexeth his Pew-fellow with his vile, impertinent, importunate prattle: for it is a hell to him to be silent. A secret in his brest is a cole in his mouth. A Swallow in a chimney makes no such noise. And, so his humour be advanced, he's contented to be flouted by his very boyes, which jear him to his face; entreating him, when they go to bed, to talk them asleep.

Complete.

Of News Forging or Rumour Spreading

Fame spreading is a devising of deeds and words at the fancy or pleasure of the Inventor. A Newsmonger he is, who meeting with his acquaintance, changing his countenance and smiling, asketh whence come you now? How go the rules now? Is there any news stirring? And still spurring him with questions, tells him there are excellent and happy occurrents abroad. Then, before he answereth, by way of prevention asketh, have you any thing in store? why then I will feast you with my choicest intelligence. Then hath he at hand some cast Captain, or cassierd Souldier, or some Fifes boy lately come from warre, of whom he hath heard some very strange stuff, I warrant you: alwayes producing such authors as no man can control. He will tell him, he heard that Polyspherchon and the King discomfited

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and overthrew his enemies, and that Cassander was taken prisoner. But if any man say unto him, Do you believe this? Yes marry do I believe it, replieth he: for it is bruited all the Town over by a generall voice. The rumour spreadeth, all generally agree in this report of the warre; and that there was an exceeding great overthrow. And this he gathereth by the very countenance and carriage of these great men which sit at the stern. Then he proceedeth and tells you further, That he heard by one which came lately out of Macedonia, who was present at all which passed, that now these five days he hath bin kept close by them. Then he falleth to terms of commiseration. Alas, good, but unfortunate Cassander! O carefull desolate man! This can misfortune do. Cassander was a very powerfull man in his time, and of a very great commaund: but I would entreat you to keep this to yourselfe; and yet he runneth to every one to tell them of it. I do much wonder what pleasure men should take in devising and dispersing those rumours. The which things, that I mention not the basnesse and deformity of a lie, turne them to many inconveniences.

For, it falls out oftentimes that while these, mountebanklike, draw much company about them, in the Baths and such like places, some good Rogues steal away their clothes, others, sitting in a porch or gallery, while they overcome in a sea, or a land-fight, are fined for not appearance. Others, while with their words they valiantly take Cities, loose their suppers. These men lead a very miserable and wretched life. For what Gallery is there, what shop, wherein they waste not whole days, with the penance of those whose eares they set on the Pillory with their tedious unjointed tales?

Complete.

Of Impudency

Impudence may be defined, A neglect of reputation for dirty Lucre's sake. An impudent man is he, who will not stick to attempt to borrow money of him, whom he hath already deceived; or from whom he fraudulently somewhat detaineth. When he sacrificeth, and hath season'd it with salt, layeth it up and suppeth abroad: and calling his Page or Lacquey, causing him to take up the scraps, in every man's hearing saith, You honest man, fall to, I pray you, do not spare. When he buyeth any meate he willeth the Butcher to bethink himselfe if in aught he

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were beholding unto him. Then sitting by the scales, if he can he will throw in some bit of flesh, or (rather than fail) some bone into the scales: the which if he can slily take away againe, he thinkes he hath done an excellent piece of service; if not, then he will steal some scrap from a table, and laughing sneak away. If any strangers which lodge with him desire to see a Play in the Theatre, he bespeaketh a place for them; and under their expence intrudeth himselfe, his children and their pedant. And if he meet any man which hath bought some small commodities, he beggeth part of them of him. And when he goeth to any neighbour's house, to borrow salt, barly, meale, or any the like: such is his impudence he enforceth them to bring any thing, so borrowed, home to his house. Likewise in the Baths, coming to the pans and kettles after he hath filled the bucket, washeth himselfe; not without the storms and clamours of him that keepeth the Bath; and when he hath done, saith, I am bathed; and turning to the Bather or Bath-keeper, saith, Sir, now I thank you for nothing.

Complete.

Of Base Avarice or Parsimony

Base or sordid Parsimony is a desire to save or spare expence without measure of discretion. Basely parsimonious he is, who being with his feast-companions doth exact and stand upon a farthing as strictly as if it were a quarter's rent of his house; and telleth how many drinking cups are taken out, as if he were jealous of some Leger-demain; one of all the company that offereth the leanest sacrifice to Diana. Now what expence soever he is at, he proclaimeth and aggravateth it, as a great disbursement. If any of his servants breake but a pitcher, or an earthen pot, he defalketh it out of their wages. If his wife loose but a Trevet, the Beacons are on fire: he will tosse, turmoil, and ransack every corner in the house; beds, bedsteds, nothing must be spared. He selleth at such rates, that no man can do good upon it. No man may borrow any thing of him; scantly light a stick of fire, for feare of setting his house on fire, not part with so much as a rotten fig, or a withered olive. Every day he surveighs his grounds and the buttals thereof, lest there be any encroaching, or any thing removed. If any debtor miss his day but a minute, he is sure to pay soundly for for-

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bearance; besides usury upon usury, if he continue it. If he invite any, he entertains them so as they rise hungry: and when he goes abroad, if he can scape scottfree, he comes fasting home. He chargeth his wife, that she lend out no salt, oyle, meale, or the like: for you little thinke, saith he, what these come to in a year. In a word, you shall see their Chests mouldy, their keys rusty; for themselves, their habit and diet is alwayes too little for them and out of fashion. Small troughs wherein they anoint themselves: their heads shaven, to save barbing: their shoes they put off at noon days, to save wearing: they deal with the Fullers, when they make clean their clothes, to put in good store of Fullers earth, to keep them from soil and spotting.

Complete.

Of Obscenity or Ribaldry

Impurity or beastliness is not hard to be defined. It is a licentious lewd jest. He is impure or flagitious, who, meeting with modest women, converseth of that which taketh its name of shame or secrecy. Being at a Play in the Theatre, when all are attentively silent, he in a cross conceit applauds, or claps his hands: and when the Spectators are exceedingly pleased, he hisseth: and when all the company is very attentive in hearing and beholding, he lying alone maketh noises, as if Æolus were bustling in his Cave; forcing the Spectators to look another way: and when the Hall or Stage is fullest of company, coming to those which sell nuts and apples, and other fruits standing by them, taketh them away and muncheth them; and wrangleth about their price and such like baubles. He will call to him a stranger he never saw before; and stay one whom he seeth in great haste. If he hear of a man that hath lost a great suit, and is condemn'd in great charges, as he passeth out of the Hall, cometh unto him, and gratulateth, and biddeth God give him joy. And when he hath bought meate, and hired Musicians, he sheweth to all he meeteth and invites them to it. And being at a Barber's shop, or an anointing place, he telleth the company that that night he is absolutely resolved to drink drunk. If he keep a Tavern, he will give his best friends his baptised wine, to keep them in the right way. At plays when they are most worthy the seeing, he suffereth not his children to go to them. Then he sendeth them, when they are to be seen for nothing,

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for the redeemers of the Theatres. When an Ambassador goes abroad, leaving at home his victuall which was publickly given him, he beggeth more of his Camerado's. His manner is to lode his man, which journeys with him, with Cloke-bags and carriages, like a Porter; but taketh an order that his belly be light enough. When he anoints himselfe, he complaines the oyle is rank; and anoints himself with that which he pays not for. If a boy find a brass piece or a counter, he cries half part. These likewise are his. If he buy any thing, he buys it by the Phidonian measure, but he measureth miserably to his servants; shaving, and pinching them to a grain. If he be to pay thirty pound he will be sure it shall want three groats. When he feasteth any of his Allies, his boys that attend, are fed out of the common: and if there scape away but half a raddish or any fragment, he notes it, lest the boys that wait, meete with it.

Complete.

Of Unseasonableness or Ignorance of Due Convenient Times

Unseasonableness is a troublesome bourding and assaulting of those, with whom we have to do. An unseasonable fellow is he, who coming to his friend when he is very busy, interrupts him, and obtrudes his own affairs to be deliberated and debated: or cometh a gossiping to his Sweet-heart, when she is sick of an ague. His manner is likewise to intreat him to solicit or intercede for him, who is already condemn'd for suretyship. He selleth his horse to buy hay: produceth his witnesses, when judgement is given: inveigheth against women, when he is invited to a marriage. Those that are very weary with a long journey, he invites to walk. Oftentimes, rising out of the middest of many, which sit about him, as if he would recount some strange accident, tells them for news an old tedious tale, which they all knew to be trivial before. He is very forward to undertake, refuse. Those which sacrifice and feast he makes great love to, hoping to get a snatch. If a man beat his servant in his presence, he will tell him that he had a boy that he himselfe beat after that fashion, who hanged himselfe presently after. If he be take those things, which men are unwilling to do, or in modesty chosen Arbitrator betwixt two at difference, which desire earnestly to be accorded, he sets them out further than ever they were before.

Complete.

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Of Impertinent Diligence or Over-Officiousness

That which we term a foolish sedulity or officiousness is a counterfeiting of our words and actions with a shew or ostentation of love. The manners of such men are these. He vainly undertaketh what he is not able to perform. A matter generally confest to be just, he will with many words, insisting upon some one particular, maintain that it cannot be argued. He causeth the boy or waiter, to mingle more wine by much than all the guests can drink. He urgeth those further, who are already together by the eares. He will lead you the way he knowes not himselfe: losing himselfe, and him whom he undertaketh to conduct. And coming to a Generall, or a man of great name in Armes, demandeth when he will set a battaile; and what service he will command him the next day after to-morrow. And coming to his father, he telleth him that now his mother is asleep in her chamber. And that the Physician hath forbidden his Patient the use of wine: this fellow perswades him not so much to inthrall himselfe to his Physician's directions; but to put his constitution to it a little. If his wife chance to die, he will write upon her tomb the name of Husband, Father, Mother, and her Country: adding this Inscription, All these people were of very honest life and reputation. And if he be urged to take his oath, turning himselfe to the circumstant multitude: what need I swear now, having sworn oftentimes heretofore?

Complete.

Of Blockishness, Dulness, or Stupidity

You may define blockishness to be a dulness or slowness of the mind; where there be question to speak or do. A blockish fellow is he, who after he hath cast up an account, asketh him who stands next him what the sum was; or one, who having a cause to be heard upon a peremptory day, forgets himselfe, and goes into the country: and sitting in the Theatre, falls asleep; and when all are gone, is there left alone. The same, when he hath overgorg'd himselfe, rising in the night to make room for more meate, stumbleth upon his neighbour's dog, and is all to-bewearied. The same, having laid up somewhat very carefully, when he looks for it cannot find it. When he heareth that some friend of his is dead, and that he is intreated

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to the funerall, looking sourly, and wringing out a tear or two, sayth; Much good may't do him. When he receiveth money, he calls for witnesses; and winter growing on, he quarrels with his man because he bought him no cucumbers. When he is in the Country, he seethes Lentils himselfe: and so over-salts them, that they cannot be eaten. And when it raineth, How pleasant, saith he, is this Star-water! Being asked how many people were carried out by the holy gate: How many? saith he, I would you and I had so many.

Complete.

Of Stubbornness, Obstinacy, or Fierceness

Contumacy or stubbornness is an hardness or harshness in the passages of common life. A stubborn or harsh fellow is so framed; as if you ask him where such a man is, answereth churlishly: What have I to do with him? trouble me not. Being saluted, he saluteth not againe. When he selleth any thing, if you demand his price, he vouchsafeth not an answer; but rather asketh the buyer what fault he findeth with his wares. Unto religious men, which at solemn feasts present the gods with gifts, he is wont to say, That the gifts which they receive from above are not given them for nothing. If any man casually or unwittingly thrust him, or tread on his foot, it is an immortall quarrell; he is inexorable. And when he refuseth a friend, that demandeth a small sum of money, he cometh after voluntary, and bringeth it himselfe; but with this sting of reproach, Well, come on, hatchet after helve, I'le even lose this too.

Complete.

Of Superstition

Superstition we may define, A reverend awfull respect to a Sovereignty or divine power. But he is superstitious, which with washt hands, and being besprinkled with holy water out of the Temple, bearing a bay leaf in his mouth, walketh so a whole day together. If that a Weasel cross the way, he will not go forward until another hath past before him, or he hath thrown three stones over the way. If he see any Serpents in an house, there he will build a Chapell. Shining stones which are

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in the common ways, he doth anoint with oyle out of a viall; not departing until he hath worshipped them upon his knees. But if a Mouse hath gnawn his meale bag, he repaireth instantly to his wizards, adviseth with them what were best to be done: who if they answer, that it should be had to the Botchers to mend, our superstitious man, neglecting the Sooth-sayers' direction, shall in honour to his religion emptie his bag and cast it away. He doth also oftentimes perfume, or purify his house: He stayeth not long by any grave or Sepulchre: He goeth not to funeralls, nor to any woman in child-bed. If he chance to have a vision, or any thing that's strange, in his sleep, he goeth to all the Sooth-sayers, Diviners, and Wizards, to know to what god or goddess he should present his vows: and to the end he may be initiated in holy Orders, he goes often unto the Orphetulists, how many moneths with his wife, or if she be not at leisure, with his Nurse, and his daughters. Besides, in corners, before he go from thence, sprinkling water upon his head, he purgeth by sacrifice: and calling for those women which minister, commandeth himselfe to be purged with the sea-onion, or bearing about of a whelp. But if he see any mad man, or one troubled with the falling sickness, all frighted and disquieted, by way of charm, his manner is to spit upon his bosom.

Complete.

Of Causeless Complaining

A causeless complaint is an expostulation fram'd upon no ground. These are the manners of a querulous wayward man: That if a friend send him a modicum from a banquet, he will say to him that brings it, This is the reason I was not invited: you vouchsafe me not a little pottage and your hedge-wine. And when his mistris kisseth him, I wonder (saith he) if these be not flattering kisses. He's displeased with Jupiter: not only if he do not rain, but if he send it late: And finding a purse upon the way, he complaineth that he never found any great treasure. Likewise when he hath bought a slave for little or nothing, having importuned him that sold him thereunto; I wonder, saith he, if I should ever have bought any thing of worth so cheape. If any man bring him glad tidings, that God hath sent him a son, he answereth: If you had told me I had lost half my wealth, then you had hit it. Having gained a cause

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by all men's voices, he complains (notwithstanding) of him that pleadeth for him, for that he omitted many things that were due to him. Now if his friends do contribute to supply his wants, and if some one say unto him; Now be cheerful, now be merry: I have great cause, he will say, when I must repay this money back againe, and be beholding for it besides.

Complete.

Of Diffidence or Distrust

Diffidence or distrust is that which makes us jealous of fraud from all men. A diffident or distrustfull man is he, who if he send one to buy victualls, sends another after him to knowe what he paid. If he beare money about him, he tells it at every furlong. Lying in his bed, he asks his wife if she have lockt her casket; if his chests be fast lockt; if the doors be fast bolted: and although she assure it, notwithstanding, naked, without shoes, he riseth out of his bed, lighteth a candle, surveighs all; and hardly falls asleep againe for distrust. When he comes to his debtors for his use-money, he goes strong with his witnesses. When he is to turne or trim some old gaberdine, he putteth it not to the best Fuller, but to him that doth best secure the return of his commodity. If any man borrow any pots, any pails, or pans, if he lend them it is very rare: but commonly he sends for them instantly againe, before they are well at home with them. He biddeth his boy, not to follow them at the heels, but to go before them, lest they make escape with them. And to those which bid him make a note of any thing they borrow: nay, saith he, lay downe rather: for my men are not at leisure to come and ask it.

Complete.

Of Foulness

Foulness is a neglect, or carelessness of the body; a slovenry or beastliness very lothsome to men. A nasty beastly fellow is he, who having a leprosy, or other contagious disease, wearing long and lothsome nails, intrudeth himselfe into company; and saith: Gentlemen of race and antiquity have these diseases; and that his Father and Grandfather were subject to the same. This fellow having ulcers in his legs, nodes or hard tumors in his fingers, seeketh no remedy for them; suffering them to grow incurable; hairy as a Goat; black and worm-eaten

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teeth, foul breath; with him 'tis frequent and familiar to wipe his nose when he is at meate, to talk with his mouth full, to use rank oyle in his bathings, to come into the Hall or Senate house with Clothes all stained and full of spots. Whosoever went to Sooth-sayers, he would not spare them, but give them foul language. Oftentimes, when supplications and sacrifices were made, he would suffer the bowl to fall out of his hand (as it were casually, but) purposely: then he would take up a great laughter, as if some prodigy or ominous thing had happened. When he heareth any Fidlers he cannot hold but he must keep time, and with a kind of mimicall gesticulation (as it were) applaud and imitate their chords. Then he railes on the Fidler as a trouble-cup; because he made an end no sooner: and while he would spit beyond the table, he all-to-bespawleth him who skinketh at the feast.

Complete.

Of Unpleasantness or Tediousness

If we should define Tediousness, it is a troublesome kinde of conversing, without any other damage or prejudice. A tedious fellow is he, who wakeneth one suddenly out of his sleep which went lately to bed; and being entred, troubleth him with impertinent loud prating: and that he who now cometh unto him, is ready to go aboard; and that a little lingring may hurt him: Only I wisht him to forbear, until I had some little conference with you. Likewise, taking the child from the Nurse, he puts meate half chew'd into the mouth, as Nurses are wont; and calling him Pretty, and Lovely, will cull and stroke him. At his meate he tells you, that he tooke *elleborus*, which stuck so that it wroght with him upwards and downwards. Then he tells you that his sieges were blacker than broth, that's set to. He delighteth to enquire of his mother, his friends being present, what day he was born. He will tell that he hath very cold water in his cestern, and complaineth that his house lyeth so open to passengers, as if it were a publick Inn. And when he entertaineth any guests, he brings forth his Parasite, that they may see what manner of brain it is: And in his Feast, turning himselfe to him, he saith; You Parasite, look that you content them well.

Complete.

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Of a Base and Frivolous Affectation of Praise

You may term this Affectation, a shallow, petty, bastard Ambition, altogether illiberall and degenerous. But the foolish ambitious fellow is he, who, being invited to supper, desireth to sit by the master of the Feast; who brings his sonne from Delphi only that he might cut his haire; who is very desirous to have a Lacquey an Æthiopian; who, if he pay but a pound in silver, affecteth to pay it in money lately coined. And if he sacrifice an ox, his manner is to place the fore-part of his head circled with garlands in the entry of the door, that all men that enter may know that he hath killed an ox. And when he goes in state and pomp with other Knights, all other things being delivered to his boy to bear home, he comes cloked into the market place and there walks his stations. And if a little dog or whippet of his die, O he makes him a tomb, and writes upon a little pillar or Pyramis: Surculus Melitensis, a Melitean Plant. And when he doth consecrate an iron ring to Æsculapius, hanging up still new crownes he shall weare it away. And he himselfe is daily bedawbed with onions. All things which belong to the charge of the Magistrates, whom they call Prytanes, he himselfe is very carefull of: that when they have offered, he may recount the manner to the people. Therefore crowned, and clothed in white, he comes forth into the Assembly and sayeth: We Prytanes, O Athenians, do performe our holy Ceremonies and rites to the mother of the gods, and have sacrificed. Therefore, expect all happy and prosperous events. These things thus related, he returneth home to his house; reporting to his wife, that all things have succeeded beyond expectation.

Complete.

Of Illiberality or Servility

Illiberality, or Servility, is too great a contempt of glory, proceeding from the like desire to spare expence. An illiberall fellow is he, who if he should gaine the victory in a Tragick encounter, would consecrate to Bacchus a wooden bowl, wherein his name should be inscribed. He is likewise one, who in a needfull distressed season of the Common-wealth, when by the Citizens there is given a very extraordinary contribution, rising up in a full assembly, is either silent or gets him gone. Being

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to bestow his daughter, and the sacrifices slaine, he selleth all the flesh, save what is used in holy rites: and he hireth such as are to waite and attend upon the marriage only for that time, which shall diet themselves and eat their own meate. The Captain of the Galley which himselfe set forth, he layes old planks under his Cabin to spare his owne. Coming out of the market place, he puts the flesh he bought in his bosom; and upon any occasion, is forc'd to keep in, till his clothes be made clean. In the Morning, as soon as he riseth, he sweeps the house, and fleas the beds himselfe, and turns the wrong side of his wild cloke outwards.

Complete.

Of Ostentation

Ostentation may be sayd to be a vanting or setting out of some good things which are not present. A vanter or forth putter is he that boasts upon the Exchange that he hath store of bank-money: and this he tells to strangers; and is not daunted to discover all his usuring Trade, shewing how high he is grown in gaine. As he travels, if he get a companion, he will tell you he served under Alexander in that noble expedition; and what a number of jewelled drinking pots he brought away. He will maintain, though others dissent, That the Artificers of Asia are better than these of Europe: then, that Arts and Letters came from Antipater; who (they say) ran into Macedonia, scantly accompanied with two more. He, when there was granted a free exportation, when the courtesy was offered him, refused it because he would shun all manner of obloquy. The same man in the dearth of corn gave more than five talents to the poor. But if he sit by those who know him not, he entreateth them to cast accompt and reckon the number of those to whom he hath given: the which if they fall out to be six hundred, his accompt doubled, and their names being added to every one, it will easily be effected; so that anon ten talents will be gathered, the which he affirmeth that he gave to the relief of the poor: And yet in this accompt, I reckon not the Gallies that I did command myselfe; and the other services which I undertook for the good of the Common-wealth. The same man coming to those which sell Barbs, Jennets, and other horses of price, he bears them in hand he would buy them in the Fair *ad Tentoria*. Of those which expose their wares to sale, he calleth to

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see a garment of two talents price, and chideth his boy extremely, that he dare follow him without gold. Lastly, dwelling in an hired house, if he have speech with any that knowes it not, he will tell him the house was his Father's; but because it is not of receipt for his train, and entertainment of his friends, he hath an intention to make it away.

Complete.

Of Pride

Pride is a contempt of all others save itselfe. A proud man is of this quality: If any man desire to speak with him speedily he will tell him that he will, after supper, walk a turne or two with him. If any man be oblig'd unto him, he will command him to remember the favour; nay, he will urge him to it. He will never come unto any man first. They that buy any thing, or hire any thing of him, he disdains not to admit them, come as early as they list. As he walks bending downe his head, speaks to no man that he meets. If he invites any friends, he sups not with them himselfe; but commits the care of their entertainment unto some one that is at his devotion. When he goes to visit any man, he sends his herbenger before, to signify his approach. When he is to be anointed, or when he feeds, he admits none to his presence. If he clear an accompt with any, he commands his boy to cast away the Compters; and when he casts up the sum, makes the reckoning (as it were) to another. In his letters he never writes, You shall oblige me, but, This I would have done: I have sent one to you that shall receive it. See it be not otherwise, and that speedily.

Complete.

Of Timidity or Fearefulness

Fearefulness may seeme to be a timorous distrustfull dejection of the mind. A fearefull man is of this fashion: if he be at sea, he fears the Promontories to be the enemies' Navy; and at every cross gale or billow, asketh if the Sailors be expert; whether there be not some Novices amongst them, or no. When the Pilot gives the ship but a little clout, he asketh if the ship holde a middle course. He knows not well whether he should fear or hope. He telleth him that sits next him, how he was terrifi'd with a dream not long since; then he puts off his shirt,

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and gives it the boy; entreats the Sailors to set him on shore. Being in service at land, he calleth his fellow-souldiers unto him, and looking earnestly upon them, saith; 'Tis hard to know whether you be enemies, or no. Hearing a bustling, and seeing some fall, he tells them, That for pure hast he had forgotten his two-hand sword: and so soon as by running he hath recovered his tent, he sendeth the boy to scout warily where the enemy is: Then hideth he his long sword under his pillow: then he spendeth much time in seeking of it. And if by chance he see any wounded brought over toward the tent, he runneth to him, encourageth him, bids him take a man's heart, and be resolute. He's very tender over him, and wipes away the corruption of his wound with a sponge: he drives away the flies. He had rather do any work about the house than fight: He careth not how little blood he looseth himselfe; His two-heel'd sword is his best weapon: When the Trumpet sounds a charge, sitting in his tent: A mischief on him (saith he), he disquieteth the poor wounded man, he can take no rest for him. He loves the blood and glory of another man's wound. He will brag when he comes out of the field, how many friends he brought off with the hazard of his owne life. He brings to the hurt man many of the same band to visit him: and tells them all that he with his owne hand brought him into his tent.

Complete.

Of an Oligarchy, or the Manners of the Principal Sort, which Sway in a State

An Oligarchy may seeme to be a vehement desire of honour, without desire of gaine. Oligarchs, or principal men in a State, have these conditions. When the people consult, whether the Magistrate should have any associate added unto him in the setting out of their shews and pomps, he steppeth forth uncalled for, and pronounceth himselfe worthy of that honour. He hath learned this only verse of Homer:—

«*Non multos regnare bonum est,*
rex unicus esto.»

«The State is at an evil stay,
Where more than one the Sceptre sway.»

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These sayings are frequent with them. 'Tis fit that we assemble ourselves together, deliberate and determine finally: That we free ourselves of the multitude: That we intercept their claim of any place of magistracy or government. If any do them affront or injury, He and I (say they) are not compatible in this city. About noon they go abroad, their beards and haire cut of a midling size, their nails curiously pared, strouting it in the Law-house, saying; There is no dwelling in this City: That they are too much pestered and importuned with multitudes of suitors and causes; That they are very much ashamed, when they see any man in the Assembly beggarly or slovenly; and that all the Orators are an odious profession; and that Theseus was the first, which brought this contagion into Cities and Common-wealths. The like speeches they have with strangers, and such Citizens as are of their own faction.

Complete.

Of Late Learning

Late, or unseasonable learning, is a desire of getting better furnitures and abilities in the going down of our strength, and the declining of our age. Of those men this is their manner. When such men are threescore years of age, they learn verses out of Poets by heart: and these they begin to sing in their cups and collations. No sooner they have begun, but they forget the rest. Such an one learns of his son, how in service they turn to the right hand and the left. When he goes into the Country, riding upon a borrowed horse, practising how to salute those he meeteth, without a lighting, falling all-to-bemoils himselfe. He dooth practise at the Quintin.

He will learn of one, and teach him againe, as if his Master were unskilfull. He likewise wrestling and bathing doth manage his blind cheeks very wildly.

Complete.

On Detraction or Backbiting

Detraction is a proneness or swarving of the mind into the worst part in our speech and discourse. A Detractor is thus conditioned: If he be questioned what such an one is, as if he should play the Herald, and set down his pedigree, he begins with the first of his Family. This man's father, saith he, was first called Socias. After he followed the warres, they

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called him Sosistratus: then from one of the meany he was made an Officer (forsooth). His Mother was noble of Tressa: the which sort of women, say they, are noble when they are at home. And this fellow, for all his pretended gentry, is a very lewd knave. He proceedeth and telleth you, That these are the women which entice men out of their way: He joineth with others which traduce the absent, and saith, I hate the man you blame exceedingly. If you note his face, it discovereth a lewd fellow very worthy of hatred. If you look to his villainies, nothing more flagitious. He gives his wife three farthing tokens to go to market with. In the moneth of January, when the colds are greatest, he compelleth her to wash. His manner is, sitting amongst much company, to rise up and snarl at any; not to spare those that are at rest, and cannot reply.

Complete.

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HENRY DAVID THOREAU

(1817–1862)

HENRY DAVID THOREAU, one of the most extraordinary men of the nineteenth century, was born in Concord, Massachusetts, July 12th, 1817. His father was a manufacturer of lead pencils and in his later years Thoreau himself occasionally followed the same trade. He studied books with success at Harvard University, but the education which made him remarkable was obtained in the woods and fields. He sympathized strongly with the German Transcendentalists, who were inspired by Goethe, and in translating that cult into the terms of his own thought and the modes of his own disposition, he became an extreme Individualist, in the narrower sense in which that word is sometimes used. He was disposed to deny the necessity and effectiveness of co-operation through government for any purpose, and when he retired to Walden Pond, it was to experiment in living an absolutely independent life. Of course this was not possible, and Thoreau, in attempting to live without help from any one, ended by becoming more helpful to every one than an ordinary education could have made him. In Walden woods, and in the woods generally, he gained a familiarity with all animated nature so exquisite that birds and other wild creatures of the woods lost their fear of him and he recovered what some have supposed to be the original human condition of inoffensiveness. This deep and subtle knowledge of nature is what gives his works their value, for his habits of thought are not uniform, nor is his philosophy coherent. Indeed, he ought not to be considered as a logician at all, but rather as a poet with intuitions which are often above the best results of the best logic. He died May 6th, 1862, and is buried near his friends Emerson and Hawthorne in the cemetery of Sleepy Hollow. In addition to a considerable number of poems, often admirable in idea, but defective in metre, he wrote "A Week on the Concord and Merrimac Rivers," 1849; "Walden, or Life in the Woods," 1854; "Excursions in Field and Forest," 1863; "The Maine Woods," 1864; "Cape Cod," 1865; "Letters to Various Persons," 1865; and "A Yankee in Canada," 1866. All these except the first two have appeared since his death. Extracts from his diaries have also been published.

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HIGHER LAWS

As I came home through the woods with my string of fish, trailing my pole, it being now quite dark, I caught a glimpse of a woodchuck stealing across my path, and felt a strange thrill of savage delight, and was strongly tempted to seize and devour him raw; not that I was hungry then, except for that wildness which he represented. Once or twice, however, while I lived at the pond, I found myself ranging the woods, like a half-starved hound, with a strange abandonment, seeking some kind of venison which I might devour, and no morsel could have been too savage for me. The wildest scenes had become unaccountably familiar. I found in myself, and still find, an instinct toward a higher, or, as it is named, spiritual life, as do most men, and another toward a primitive, rank, and savage one, and I reverence them both. I love the wild not less than the good. The wildness and adventure that are in fishing still recommended it to me. I like sometimes to take rank hold on life and spend my day more as the animals do. Perhaps I have owed to this employment and to hunting, when quite young, my closest acquaintance with Nature. They early introduce us to and detain us in scenery with which otherwise, at that age, we should have little acquaintance. Fishermen, hunters, woodchoppers, and others, spending their lives in the fields and woods, in a peculiar sense a part of Nature themselves, are often in a more favorable mood for observing her, in the intervals of their pursuits, than philosophers or poets even, who approach her with expectation. She is not afraid to exhibit herself to them. The traveler on the prairie is naturally a hunter, on the head waters of the Missouri and Columbia a trapper, and at the Falls of St. Mary a fisherman. He who is only a traveler learns things at second hand and by the halves, and is poor authority. We are most interested when science reports what those men already know practically or instinctively, for that alone is a true humanity, or account of human experience.

They mistake who assert that the Yankee has few amusements, because he has not so many public holidays, and men and boys do not play so many games as they do in England, for here the more primitive but solitary amusements of hunting, fishing, and the like have not yet given place to the former.

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Almost every New England boy among my contemporaries shouldered a fowling piece between the ages of ten and fourteen; and his hunting and fishing grounds were not limited like the preserves of an English nobleman, but were more boundless even than those of a savage. No wonder, then, that he did not oftener stay to play on the common. But already a change is taking place, owing, not to an increased humanity, but to an increased scarcity of game, for perhaps the hunter is the greatest friend of the animals hunted, not excepting the Humane Society.

Moreover, when at the pond, I wished sometimes to add fish to my fare for variety. I have actually fished from the same kind of necessity that the first fishers did. Whatever humanity I might conjure up against it was all factitious, and concerned my philosophy more than my feelings. I speak of fishing only now, for I had long felt differently about fowling, and sold my gun before I went to the woods. Not that I am less humane than others, but I did not perceive that my feelings were much affected. I did not pity the fishes nor the worms. This was habit. As for fowling, during the last years that I carried a gun my excuse was that I was studying ornithology, and sought only new or rare birds. But I confess that I am now inclined to think that there is a finer way of studying ornithology than this. It requires so much closer attention to the habits of the birds, that, if for that reason only, I have been willing to omit the gun. Yet notwithstanding the objection on the score of humanity, I am compelled to doubt if equally valuable sports are ever substituted for these; and when some of my friends have asked me anxiously about their boys, whether they should let them hunt, I have answered, yes,—remembering that it was one of the best parts of my education,—make them hunters, though sportsmen only at first, if possible, mighty hunters at last, so that they shall not find game large enough for them in this or any vegetable wilderness,—hunters as well as fishers of men. Thus far I am of the opinion of Chaucer's nun, who

> "yave not of the text a pulled hen
> That saith that hunters ben not holy men."

There is a period in the history of the individual, as of the race, when the hunters are the "best men," as the Algonquins called them. We cannot but pity the boy who has never fired a gun; he is no more humane, while his education has been sadly

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neglected. This was my answer with respect to those youths who were bent on this pursuit, trusting that they would soon outgrow it. No humane being, past the thoughtless age of boyhood, will wantonly murder any creature, which holds its life by the same tenure that he does. The hare in its extremity cries like a child. I warn you, mothers, that my sympathies do not always make the usual philanthropic distinctions.

Such is oftenest the young man's introduction to the forest, and the most original part of himself. He goes thither at first as a hunter and fisher, until at last, if he has the seeds of a better life in him, he distinguishes his proper objects, as a poet or naturalist it may be, and leaves the gun and fish pole behind. The mass of men are still and always young in this respect. In some countries a hunting parson is no uncommon sight. Such a one might make a good shepherd's dog, but is far from being the Good Shepherd. I have been surprised to consider that the only obvious employment, except wood chopping, ice cutting or the like business, which ever to my knowledge detained at Walden Pond for a whole half day any of my fellow-citizens, whether fathers or children of the town, with just one exception, was fishing. Commonly they did not think that they were lucky, or well paid for their time, unless they got a long string of fish, though they had the opportunity of seeing the pond all the while. They might go there a thousand times before the sediment of fishing would sink to the bottom and leave their purpose pure; but no doubt such a clarifying process would be going on all the while. The governor and his council faintly remember the pond, for they went a-fishing there when they were boys; but now they are too old and dignified to go a-fishing, and so they know it no more forever. Yet even they expect to go to heaven at last. If the legislature regards it, it is chiefly to regulate the number of hooks to be used there; but they know nothing about the hook of hooks with which to angle for the pond itself, impaling the legislature for a bait. Thus, even in civilized communities, the embryo man passes through the hunter stage of development.

I have found repeatedly, of late years, that I cannot fish without falling a little in self-respect. I have tried it again and again. I have skill at it, and like many of my fellows, a certain instinct for it, which revives from time to time, but always when I have done I feel that it would have been better if I had not

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fished. I think that I do not mistake. It is a faint intimation, yet so are the first streaks of morning. There is unquestionably this instinct in me which belongs to the lower orders of creation; yet with every year I am less a fisherman, though without more humanity or even wisdom; at present I am no fisherman at all. But I see that if I were to live in a wilderness I should again be tempted to become a fisher and hunter in earnest. Beside, there is something essentially unclean about this diet and all flesh, and I begin to see where housework commences, and whence the endeavor, which costs so much, to wear a tidy and respectable appearance each day, to keep the house sweet and free from all ill odors and sights. Having been my own butcher and scullion and cook, as well as the gentleman for whom the dishes were served up, I can speak from an unusually complete experience. The practical objection to animal food in my case was its uncleanness; and, besides, when I had caught and cleaned and cooked and eaten my fish, they seemed not to have fed me essentially. It was insignificant and unnecessary and cost more than it came to. A little bread or a few potatoes would have done as well, with less trouble and filth. Like many of my contemporaries, I had rarely for many years used animal food, or tea, or coffee, etc.; not so much because of any ill effects which I had traced to them, as because they were not agreeable to my imagination. The repugnance to animal food is not the effect of experience, but is an instinct. It appeared more beautiful to live low and fare hard in many respects; and though I never did so, I went far enough to please my imagination. I believe that every man who has ever been earnest to preserve his higher or poetic faculties in the best condition has been particularly inclined to abstain from animal food, and from much food of any kind. It is a significant fact, stated by entomologists,—I find it in Kirby and Spence,—that "some insects in their perfect state, though furnished with organs of feeding, make no use of them"; and they lay it down as "a general rule, that almost all insects in this state eat much less than in that of larvæ. The voracious caterpillar when transformed into a butterfly," . . . "and the gluttonous maggot when become a fly," content themselves with a drop or two of honey, or some other sweet liquid. The abdomen under the wings of the butterfly still represents the larva. This is the tidbit which tempts his insectivorous fate. The gross feeder is a man in the larva state; and there are whole

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nations in that condition, nations without fancy or imagination, whose vast abdomens betray them.

It is hard to provide and cook so simple and clean a diet as will not offend the imagination; but this, I think, is to be fed when we feed the body; they should both sit down at the same table. Yet perhaps this may be done. The fruits eaten temperately need not make us ashamed of our appetites, nor interrupt the worthiest pursuits. But put an extra condiment into your dish, and it will poison you. It is not worth the while to live by rich cookery. Most men would feel shame if caught preparing with their own hands precisely such a dinner, whether of animal or vegetable food, as is every day prepared for them by others. Yet till this is otherwise we are not civilized, and, if gentlemen and ladies, are not true men and women. This certainly suggests what change is to be made. It may be vain to ask why the imagination will not be reconciled to flesh and fat. I am satisfied that it is not. Is it not a reproach that man is a carnivorous animal? True, he can and does live, in a great measure, by preying on other animals; but this is a miserable way,—as any one who will go to snaring rabbits, or slaughtering lambs, may learn,—and he will be regarded as a benefactor of his race who shall teach man to confine himself to a more innocent and wholesome diet. Whatever my own practice may be, I have no doubt that it is a part of the destiny of the human race, in its gradual improvement, to leave off eating animals, as surely as the savage tribes have left off eating each other when they came in contact with the more civilized.

If one listens to the faintest but constant suggestions of his genius, which are certainly true, he sees not to what extremes, or even insanity, it may lead him; and yet that way, as he grows more resolute and faithful, his road lies. The faintest assured objection which one healthy man feels will at length prevail over the arguments and customs of mankind. No man ever followed his genius till it misled him. Though the result were bodily weakness, yet perhaps no one can say that the consequences were to be regretted, for these were a life in conformity to higher principles. If the day and the night are such that you greet them with joy, and life emits a fragrance like flowers and sweet-scented herbs, is more elastic, more starry, more immortal,—that is your success. All nature is your congratulation, and you have cause momentarily to bless yourself. The greatest

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gains and values are furthest from being appreciated. We easily come to doubt if they exist. We soon forget them. They are the highest reality. Perhaps the facts most astounding and most real are never communicated by man to man. The true harvest of my daily life is somewhat as intangible and indescribable as the tints of morning or evening. It is a little star-dust caught, a segment of the rainbow which I have clutched.

Yet, for my part, I was never unusually squeamish; I could sometimes eat a fried rat with a good relish, if it were necessary. I am glad to have drunk water so long, for the same reason that I prefer the natural sky to an opium-eater's heaven. I would fain keep sober always; and there are infinite degrees of drunkenness. I believe that water is the only drink for a wise man; wine is not so noble a liquor; and think of dashing the hopes of a morning with a cup of warm coffee, or of an evening with a dish of tea! Ah, how low I fall when I am tempted by them! Even music may be intoxicating. Such apparently slight causes destroyed Greece and Rome, and will destroy England and America. Of all ebriosity, who does not prefer to be intoxicated by the air he breathes? I have found it to be the most serious objection to coarse labors long continued, that they compelled me to eat and drink coarsely also. But to tell the truth, I find myself at present somewhat less particular in these respects. I carry less religion to the table,—ask no blessing; not because I am wiser than I was, but, I am obliged to confess, because, however much it is to be regretted, with years I have grown more coarse and indifferent. Perhaps these questions are entertained only in youth, as most believe of poetry. My practice is "nowhere," my opinion is here. Nevertheless I am far from regarding myself as one of those privileged ones to whom the Ved refers when it says, that "he who has true faith in the Omnipresent Supreme Being may eat all that exists," that is, is not bound to inquire what is his food, or who prepares it; and even in their case it is to be observed, as a Hindoo commentator has remarked, that the Vedant limits this privilege to "the time of distress."

Who has not sometimes derived an inexpressible satisfaction from his food in which appetite had no share? I have been thrilled to think that I owed a mental perception to the commonly gross sense of taste, that I have been inspired through the palate, that some berries which I had eaten on a hillside

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had fed my genius. "The Soul not being mistress of herself," says Thseng-tseu, "one looks, and one does not see; one listens, and one does not hear; one eats, and one does not know the savor of food." He who distinguishes the true savor of his food can never be a glutton; he who does not cannot be otherwise. A puritan may go to his brown-bread crust with as gross an appetite as ever an alderman to his turtle. Not that food which entereth into the mouth defileth a man, but the appetite with which it is eaten. It is neither the quality nor the quantity, but the devotion to sensual savors; when that which is eaten is not a viand to sustain our animal, or inspire our spiritual life, but food for the worms that possess us. If the hunter has a taste for mud turtles, muskrats, and other such savage tidbits, the fine lady indulges a taste for jelly made of a calf's foot, or for sardines from over the sea, and they are even. He goes to the mill pond, she to her preserve pot. The wonder is how they, how you and I, can live this slimy beastly life, eating and drinking.

Our whole life is startlingly moral. There is never an instant's truce between virtue and vice. Goodness is the only investment that never fails. In the music of the harp which trembles round the world it is the insisting on this which thrills us. The harp is the traveling patterer for the Universe's Insurance Company, recommending its laws, and our little goodness is all the assessment that we pay. Though the youth at last grows indifferent, the laws of the universe are not indifferent, but are forever on the side of the most sensitive. Listen to every zephyr for some reproof, for it is surely there, and he is unfortunate who does not hear it. We cannot touch a string or move a stop, but the charming moral transfixes us. Many an irksome noise, go a long way off, is heard as music, a proud sweet satire on the meanness of our lives.

We are conscious of an animal in us, which awakens in proportion as our higher nature slumbers. It is reptile and sensual, and perhaps cannot be wholly expelled; like the worms which, even in life and health, occupy our bodies. Possibly we may withdraw from it, but never change its nature. I fear that it may enjoy a certain health of its own; that we may be well, yet not pure. The other day I picked up the lower jaw of a hog, with white and sound teeth and tusks, which suggested that there was an animal health and vigor distinct from the spiritual. This

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creature succeeded by other means than temperance and purity. "That in which men differ from brute beasts," says Mencius, "is a thing very inconsiderable; the common herd lose it very soon; superior men preserve it carefully." Who knows what sort of life would result if we had attained to purity? If I knew so wise a man as could teach me purity I would go to seek him forthwith. "A command over our passions, and over the external senses of the body, and good acts, are declared by the Ved to be indispensable in the mind's approximation to God." Yet the spirit can for the time pervade and control every member and function of the body, and transmute what in form is the grossest sensuality into purity and devotion. The generative energy, which, when we are loose, dissipates and makes us unclean, when we are continent invigorates and inspires us. Chastity is the flowering of man; and what are called Genius, Heroism, Holiness, and the like, are but various fruits which succeed it. Man flows at once to God when the channel of purity is open. By turns our purity inspires and our impurity casts us down. He is blessed who is assured that the animal is dying out in him day by day, and the divine being established. Perhaps there is none but has cause for shame on account of the inferior and brutish nature to which he is allied. I fear that we are such gods or demigods only as fauns or satyrs, the divine allied to beasts, the creatures of appetite, and that, to some extent, our very life is our disgrace: —

> "How happy's he who hath due place assigned
> To his beasts and disaforested his mind!
> . . . . . .
> Can use his horse, goat, wolf, and ev'ry beast,
> And is not ass himself to all the rest!
> Else man not only is the herd of swine,
> But he's those devils too which did incline
> Them to a headlong rage, and made them worse."

All sensuality is one, though it takes many forms; all purity is one. It is the same whether a man eat, or drink, or cohabit, or sleep sensually. They are but one appetite, and we only need to see a person do any one of these things to know how great a sensualist he is. The impure can neither stand nor sit with purity. When the reptile is attacked at one mouth of his burrow, he shows himself at another. If you would be chaste,

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you must be temperate. What is chastity? How shall a man know if he is chaste? He shall not know it. We have heard of this virtue, but we know not what it is. We speak comformably to the rumor which we have heard. From exertion come wisdom and purity; from sloth ignorance and sensuality. In the student sensuality is a sluggish habit of mind. An unclean person is universally a slothful one, one who sits by a stove, whom the sun shines on prostrate, who reposes without being fatigued. If you would avoid uncleanness, and all the sins, work earnestly, though it be at cleaning a stable. Nature is hard to be overcome, but she must be overcome. What avails it that you are a Christian, if you are not purer than the heathen, if you deny yourself no more, if you are not more religious? I know of many systems of religion esteemed heathenish whose precepts fill the reader with shame, and provoke him to new endeavors, though it be to the performance of rites merely.

I hesitate to say these things, but it is not because of the subject,—I care not how obscene my words are,—but because I cannot speak of them without betraying my impurity. We discourse freely without shame of one form of sensuality, and are silent about another. We are so degraded that we cannot speak simply of the necessary functions of human nature. In earlier ages, in some countries, every function was reverently spoken of and regulated by law. Nothing was too trivial for the Hindoo lawgiver, however offensive it may be to modern taste. He teaches how to eat, drink, cohabit, void excrement and urine, and the like, elevating what is mean, and does not falsely excuse himself by calling these things trifles.

Every man is the builder of a temple, called his body, to the god he worships, after a style purely his own, nor can he get off by hammering marble instead. We are all sculptors and painters, and our material is our own flesh and blood and bones. Any nobleness begins at once to refine a man's features, any meanness or sensuality to imbrute them.

John Farmer sat at his door one September evening, after a hard day's work, his mind still running on his labor more or less. Having bathed he sat down to recreate his intellectual man. It was a rather cool evening, and some of his neighbors were apprehending a frost. He had not attended to the train of his thoughts long when he heard some one playing on a flute, and that sound harmonized with his mood. Still he thought of

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his work; but the burden of his thought was, that though this kept running in his head, and he found himself planning and contriving it against his will, yet it concerned him very little. It was no more than the scurf of his skin, which was constantly shuffled off. But the notes of the flute came home to his ears out of a different sphere from that he worked in, and suggested work for certain faculties which slumbered in him. They gently did away with the street, and the village, and the state in which he lived. A voice said to him,—Why do you stay here and live in this mean, moiling life, when a glorious existence is possible for you? Those same stars twinkle over other fields than these. But how to come out of this condition and actually migrate thither? All that he could think of was to practice some new austerity, to let his mind descend into his body and redeem it, and treat himself with ever-increasing respect.

Complete. From «Walden.»

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THOMAS TICKELL

(1686–1740)

THOMAS TICKELL, a friend of Addison and a contributor to the Spectator and Guardian, was born in Cumberland, England, in 1686. He graduated at Oxford in 1708, and nine years later was appointed Undersecretary of State,—a promotion he owed to Addison's friendship. He wrote verse as well as prose. The ballad of "Colin and Lucy" and an elegy on Addison which appeared in the edition of Addison published in 1721 are mentioned as illustrations of his best work in verse. His prose style closely follows that of Addison, but he has genuine feeling for nature and knows how to express it without servile imitation of any one. He died at Bath, April 23d, 1740.

PLEASURES OF SPRING

——— *Nunc formosissimus annus.*
—*Virg.* Ecl. III. 57.

"Now the gay year in all her charms is drest."

MEN of my age receive a greater pleasure from fine weather than from any other sensual enjoyment of life. In spite of the auxiliary bottle, or any artificial heat, we are apt to droop under a gloomy sky; and taste no luxury like a blue firmament, and sunshine. I have often, in a splenetic fit, wished myself a dormouse during the winter; and I never see one of those snug animals, wrapped up close in his fur, and compactly happy in himself, but I contemplate him with envy beneath the dignity of a philosopher. If the art of flying were brought to perfection, the use that I should make of it would be to attend the sun round the world, and pursue the spring through every sign of the Zodiac. This love of warmth makes my heart glad at the return of the spring. How amazing is the change in the face of nature; when the earth, from being bound with frost, or covered with snow, begins to put forth her plants and flowers,

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to be clothed with green, diversified with ten thousand various dyes; and to exhale such fresh and charming odors, as fill every living creature with delight!

Full of thoughts like these, I make it a rule to lose as little as I can of that blessed season; and accordingly rise with the sun, and wander through the fields, throw myself on the banks of little rivulets, or lose myself in the woods. I spent a day or two this spring at a country gentleman's seat, where I feasted my imagination every morning with the most luxurious prospect I ever saw. I usually took my stand by the wall of an old castle built upon a high hill. A noble river ran at the foot of it, which after being broken by a heap of misshapen stones, glided away in a clear stream, and wandering through two woods on each side of it in many windings, shone here and there at a great distance through the trees. I could trace the mazes for some miles, until my eye was led through two ridges of hills, and terminated by a vast mountain in another county.

I hope the reader will pardon me for taking his eye from our present subject of the spring, by this landscape, since it is at this time of the year only that prospects excel in beauty. But if the eye is delighted, the ear hath likewise its proper entertainment. The music of the birds at this time of the year hath something in it so wildly sweet, as makes me less relish the most elaborate compositions of Italy. The vigor which the warmth of the sun pours afresh into their veins prompts them to renew their species; and thereby puts the male upon wooing his mate with more mellow warblings, and to swell his throat with more violent modulations. It is an amusement by no means below the dignity of a rational soul, to observe the pretty creatures flying in pairs, to mark the different passions in their intrigues, the curious contexture of their nests, and their care and tenderness of their little offspring.

I am particularly acquainted with a wagtail and his spouse, and made many remarks upon the several gallantries he hourly used, before the coy female would consent to make him happy. When I saw in how many airy rings he was forced to pursue her; how sometimes she tripped before him in a pretty pitty-pat step, and scarce seemed to regard the cowering of his wings, and the many awkward and foppish contortions into which he put his body to do her homage, it made me reflect upon my own youth, and the caprices of the fair but fantastic Teraminta.

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Often have I wished that I understood the language of birds, when I have heard him exert an eager chuckle at her leaving him; and do not doubt, but that he muttered the same vows and reproaches which I often have vented against that unrelenting maid.

The sight that gave me the most satisfaction was a flight of young birds, under the conduct of the father, and indulgent directions and assistance of the dam. I took particular notice of a beau goldfinch, who was picking his plumes, pruning his wings, and with great diligence adjusting all his gaudy garniture. When he had equipped himself with great trimness and nicety, he stretched his painted neck, which seemed to brighten with new glowings, and strained his throat into many wild notes and natural melody. He then flew about the nest in several circles and windings, and invited his wife and children into the open air. It was very entertaining to see the trembling and the fluttering of the little strangers at their first appearance in the world, and the different care of the male and female parent, so suitable to their several sexes. I could not take my eye quickly from so entertaining an object; nor could I help wishing that creatures of a superior rank would so manifest their mutual affection, and so cheerfully concur in providing for their offspring.

I shall conclude this tattle about the spring, which I usually call "the youth and health of the year," with some verses which I transcribe from a manuscript poem upon hunting. The author gives directions, that hounds should breed in the spring, whence he takes occasion, after the manner of the Ancients, to make a digression in praise of that season. The verses here subjoined are not all upon that subject; but the transitions slide so easily into one another, that I knew not how to leave off until I had writ out the whole digression:—

"In spring let loose thy males. Then all things prove
The stings of pleasure, and the pangs of love:
Ethereal Jove then glads, with genial showers,
Earth's mighty womb, and strews her lap with flow'rs;
Hence juices mount, and buds, embolden'd, try
More kindly breezes, and a softer sky;
Kind Venus revels. Hark! on ev'ry bough,
In lulling strains the feather'd warblers woo.
Fell tigers soften in th' infectious flames,
And lions fawning, court their brindled dames:

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Great love pervades the deep; to please his mate,
The whale, in gambols moves his monstrous weight;
Heav'd by his wayward mirth old Ocean roars,
And scatter'd navies bulge on distant shores.

«All Nature smiles: Come now, nor fear, my love,
To taste the odors of the woodbine grove,
To pass the evening glooms in harmless play,
And sweetly swearing, languish life away.
An altar bound with recent flowers, I rear
To thee, best season of the various year.
All hail! such days in beauteous order ran,
So soft, so sweet, when first the world began;
In Eden's bow'rs, when man's great sire assign'd
The names and natures of the brutal kind.
Then lamb and lion friendly walk'd their round,
And hares, undaunted, licked the fondling hound;
Wond'rous to tell! but when with luckless hand,
Our daring mother broke the sole command,
Then want and envy brought their meagre train,
Then wrath came down, and death had leave to reign:
Hence foxes earth'd, and wolves abhorr'd the day,
And hungry churls ensnar'd the nightly prey.
Rude arts at first; but witty want refin'd
The huntsman's wiles, and famine form'd the mind.

«Bold Nimrod first the lion's trophies wore,
The panther bound, and lanc'd the bristling boar;
He taught to turn the hare, to bay the deer,
And wheel the courser in his mid career.
Ah! had he there restrain'd his tyrant hand!
Let me, ye pow'rs, a humbler wreath demand:
No pomps I ask, which crowns and sceptres yield;
Nor dang'rous laurels in the dusty field:
Fast by the forest, and the limpid spring,
Give me the warfare of the woods to sing,
To breed my whelps and healthful press the game,
A mean, inglorious, but a guiltless name.»

Complete. From the Guardian.

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GEORGE TICKNOR

(1791–1871)

GEORGE TICKNOR, whose "History of Spanish Literature" is one of the best works on that subject, was born at Boston, Massachusetts, August 1st, 1791. After graduating at Dartmouth College he spent two years in Europe and on his return became professor of Spanish, French, and Belles-Lettres at Harvard, where he remained from 1819 to 1835. A second visit to Europe was followed after several years by his "History of Spanish Literature" published in 1849. He wrote also a life of Prescott and a number of miscellaneous papers and essays. He died January 26th, 1871, and his "Life and Letters" was published in 1876.

SPANISH HEROIC BALLADS OF THE CID

THE oldest documents known to exist with ascertained dates in the Spanish language come from the reign of Alfonso VII. The first of them is a character of Oviedo, in 1145, and the other is the confirmation of a charter of Avilés, in 1155;—neighboring cities in Asturias, and therefore in that part of Spain where we should naturally look for the first intimations of a new dialect. They are important, not only because they exhibit the new dialect just emerging from the corrupted Latin, little or not at all affected by the Arabic infused into it in the southern provinces, but because they are believed to be among the oldest documents ever written in Spanish, since there is no good reason to suppose that language to have existed in a written form even half a century earlier.

How far we can go back towards the first appearance of poetry in the Spanish, or as it was oftener called, Castilian dialect, is not so precisely ascertained. But we know that we can trace Castilian verse to a period surprisingly near the date of the documents of Oviedo and of Avilés. It is, too, a remarkable circumstance, that we can thus trace it by works both long and interesting; for, though ballads, and the other forms of popular poetry, by which we mark indistinctly the beginning of almost every other literature, are abundant in the Spanish, we are not

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obliged to resort to them, at the outset of our inquiries, since other obvious and decisive monuments present themselves at once.

The first of these monuments in age, and the first in importance, is the poem commonly called, with primitive simplicity and directness, "The Poem of the Cid." It consists of above three thousand lines, and can hardly have been composed later than the year 1200. Its subject, as its name implies, is taken from among the adventures of the Cid, the great popular hero of the chivalrous age of Spain; and the whole tone of its manners and feelings is in sympathy with the contest between the Moors and Christians, in which the Cid bore so great a part, and which was still going on with undiminished violence at the period when the poem was written. It has, therefore, a national bearing and a national character throughout.

The Cid himself, who is to be found constantly commemorated in Spanish poetry, was born in Burgos about the year 1046, and died in 1099 at Valencia, which he had rescued from the Moors. His original name was Ruy Diaz, or Rodrigo Diaz; and he was by birth one of the considerable barons of his country. The title of "Cid," by which he is almost always known, is often said to have come to him from the remarkable circumstance that five Moorish kings or chiefs acknowledged him in one battle as their "Seid," or their lord and conqueror; and the title of "Campeador," or Champion, by which he is hardly less known, though it is commonly assumed to have been given to him as a leader of the armies of Sancho the Second, has long since been used almost exclusively as a mere popular expression of the admiration of his countrymen for his exploits against the Moors. At any rate, from a very early period he has been called "El Cid Campeador," or the Lord Champion. And in many respects he well deserved the honorable title; for he passed almost the whole of his life in the field against the oppressors of his country, suffering so far as we know, scarcely a single defeat from the common enemy, though, on more than one occasion, he was exiled and sacrificed by the Christian princes to whose interests he had attached himself, and, on more than one occasion, was in alliance with the Mohammedan powers, in order, according to a system then received among the Christian princes of Spain, and thought justifiable, to avenge the wrongs that had been inflicted on him by his own countrymen.

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But whatever may have been the real adventures of his life, over which the peculiar darkness of the period when they were achieved has cast a deep shadow, he comes to us in modern times as the great defender of his nation against its Moorish invaders, and seems to have so filled the imagination and satisfied the affections of his countrymen, that centuries after his death, and even down to our own days, poetry and tradition have delighted to attach to his name a long series of fabulous achievements, which connect him with the mythological fictions of the Middle Ages, and remind us almost as often of Amadis and Arthur as they do of the sober heroes of genuine history.

The "Poem of the Cid" partakes of both these characters. It has sometimes been regarded as wholly, or almost wholly, historical. But there is too free and romantic a spirit in it for history. It contains, indeed, few of the bolder fictions found in the subsequent chronicles and in the popular ballads. Still, it is essentially a poem, and in the spirited scenes at the siege of Alcocer and at the Cortes, as well as in those relating to the Counts of Carrion, it is plain that the author felt his license as a poet. In fact, the very marriage of the daughters of the Cid has been shown to be all but impossible; and thus any real historical foundation seems to be taken away from the chief event which the poem records. This, however, does not at all touch the proper value of the work, which is simple, heroic, and national. Unfortunately, the only ancient manuscript of it known to exist is imperfect, and nowhere informs us who was its author. But what has been lost is not much. It is only a few leaves in the beginning, one leaf in the middle, and some scattered lines in other parts. The conclusion is perfect. Of course there can be no doubt about the subject or purpose of the whole. It is the development of the character and glory of the Cid, as shown in his achievements in the kingdoms of Saragossa and Valencia; in his triumph over his unworthy sons-in-law, the Counts of Carrion, and their disgrace before the king and Cortes; and finally, in the second marriage of his two daughters with the Infantes of Navarre and Aragon; the whole ending with a slight allusion to the hero's death, and a notice of the date of the manuscript.

But the story of the poem constitutes the least of its claims to our notice. In truth, we do not read it at all for its mere facts, which are often detailed with the minuteness and formality

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of a monkish chronicle; but for its living pictures of the age it represents, and for the vivacity with which it brings up manners and interests so remote from our own experience, that, where they are attempted in formal history, they come to us as cold as the fables of mythology. We read it because it is a contemporary and spirited exhibition of the chivalrous times of Spain, given occasionally with a Homeric simplicity altogether admirable. For the story it tells is not only that of the most romantic achievements, attributed to the most romantic hero of Spanish tradition, but it is mingled continually with domestic and personal details, that bring the character of the Cid and his age near to our own sympathies and interests. The very language in which it is told is the language he himself spoke, still only half developed; disencumbering itself with difficulty from the characteristics of the Latin; its new construction by no means established; imperfect in its forms, and ill furnished with the connecting particles in which so much of the power and grace of all languages resides; but still breathing the bold, sincere, and original spirit of its times, and showing plainly that it is struggling with success for a place among the other wild elements of the national genius.

And, finally, the metre and the rhyme into which the whole poem is cast are rude and unsettled: the verse claiming to be of fourteen syllables, divided by an abrupt cæsural pause after the eighth, yet often running out to sixteen or twenty; and sometimes falling back to twelve; but always bearing the impress of a free and fearless spirit, which harmonizes alike with the poet's language, subject, and age, and so gives the story a stir and interest, which, though we are separated from it by so many centuries, bring some of its scenes before us like those of a drama.

The first pages of the manuscript being lost, what remains to us begins abruptly, at the moment when the Cid, just exiled by his ungrateful king, looks back upon the towers of his castle at Bivar, as he leaves them. «Thus heavily weeping,» the poem goes on, «he turned his head and stood looking at them. He saw his doors open, and his household chests unfastened, the hooks empty and without pelisses and without cloaks, and the mews without falcons and without hawks. My Cid sighed, for he had grievous sorrow; but my Cid spake well and calmly: 'I thank thee, Lord and Father, who art in heaven, that it is my evil enemies who have done this thing unto me.'»

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He goes, where all desperate men then went, to the frontiers of the Christian war; and, after establishing his wife and children in a religious house, plunges with three hundred faithful followers into the infidel territories, determined, according to the practice of his time, to win land and fortune from the common enemy, and providing for himself meanwhile, according to another practice of his time, by plundering the Jews as if he were a mere Robin Hood. Among his earliest conquests is Alcocer; but the Moors collect in force, and besiege him in their turn, so that he can save himself only by a bold rally, in which he overthrows their whole array. The rescue of his standard, endangered in the onslaught by the rashness of Bermuez, who bore it, is described in the very spirit of knighthood:—

"Their shields before their breasts, forth at once they go,
Their lances in their rest, leveled fair and low,
Their banners and their crests, waving in a row,
Their heads all stooping down, towards the saddle bow;
The Cid was in the midst, his shout was heard afar,
'I am Ruy Diaz, the champion of Bivar;
Strike amongst them Gentlemen, for sweet Mercy's sake!'
There where Bermuez fought amidst the foe they brake,
Three hundred bannered knights, it was a gallant show.
Three hundred Moors they killed, a man with every blow;
When they wheeled and turned, as many more lay slain;
You might see them raise their lances and level them again.
There you might see the breastplates how they were cleft in twain,
And many a Moorish shield lie shattered on the plain,
The pennons that were white marked with a crimson stain,
The horses running wild whose riders had been slain."

The poem afterwards relates the Cid's contest with the Count of Barcelona; the taking of Valencia; the reconcilement of the Cid to the king, who had treated him so ill; and the marriage of the Cid's two daughters, at the king's request to the two Counts of Carrion, who were among the first nobles of the kingdom. At this point, however, there is a somewhat formal division of the poem, and the remainder is devoted to what is its principal subject, the dissolution of this marriage in consequence of the baseness and brutality of the Counts; the Cid's public triumph over them; their no less public disgrace; and the announcement of the second marriage of the Cid's daughters with the Infantes of Navarre and Aragon, which, of course, raised the Cid himself

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to the highest pitch of his honors, by connecting him with the royal houses of Spain. With this, therefore, the poem virtually ends.

The most spirited part of it consists of the scenes at the Cortes, summoned, on demand of the Cid, in consequence of the misconduct of the Counts of Carrion. In one of them, three followers of the Cid challenge three followers of the Counts, and the challenge of Munio Gustioz to Assur Gonzalez is thus characteristically given: —

«Assur Gonzalez was entering at the door,
With his ermine mantle trailing along the floor;
With his sauntering pace and his hardy look,
Of manners or of courtesy little heed he took;
He was flushed and hot with breakfast and with drink.
'What ho! my masters, your spirits seem to sink!
Have we no news stirring from the Cid, Ruy Diaz of Bivar?
Has he been to Riodivirua, to besiege the windmills there?
Does he tax the millers for their toll? or is that practice past?
Will he make a match for his daughters, another like the last?'»

Munio Gustioz rose and made reply: —

«Traitor, wilt thou never cease to slander and to lie?
You breakfast before mass, you drink before you pray;
There is no honor in your heart, no truth in what you say;
You cheat your comrade and your lord, you flatter to betray;
Your hatred I despise, your friendship I defy!
False to all mankind and most to God on high,
I shall force you to confess that what I say is true.»

Thus was ended the parley and challenge betwixt these two.

The opening of the lists for the six combatants, in the presence of the king, is another passage of much spirit and effect: —

«The heralds and the king are foremost in the place.
They clear away the people from the middle space;
They measure out the lists, the barriers they fix,
They point them out in order and explain to all the six:
'If you are forced beyond the line where they are fixed and traced,
You shall be held as conquered and beaten and disgraced.'
Six lances' length on either side an open space is laid,
They share the field between them, the sunshine and the shade.
Their office is performed, and from the middle space
The heralds are withdrawn and leave them face to face.

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Here stood the warriors of the Cid, that noble champion;
Opposite, on the other side, the lords of Carrion.
Earnestly their minds are fixed each upon his foe.
Face to face they take their place, anon the trumpets blow;
They stir their horses with the spur, they lay their lances low,
They bend their shields before their breasts, their face to the saddle-bow,
Earnestly their minds are fixed each upon his foe.
The heavens are overcast above, the earth trembles below;
The people stand in silence, gazing on the show.»

These are among the most characteristic passages in the poem. But it is throughout striking and original. It is, too, no less national, Christian, and loyal. It breathes everywhere the true Castilian spirit, such as the old chronicles represent it amidst the achievements and disasters of the Moorish wars; and has very few traces of an Arabic influence in its language, and none at all in its imagery or fancies. The whole of it, therefore, deserves to be read, and to be read in the original; for it is there only that we can obtain the fresh impressions it is fitted to give us of the rude but heroic period it represents: of the simplicity of the governments, and the loyalty and true-heartedness of the people; of the wide force of a primitive religious enthusiasm; of the picturesque state of manners and daily life in an age of trouble and confusion; and of the bold outlines of the national genius, which are often struck out where we should least think to find them. It is indeed a work which, as we read it, stirs us with the spirit of the times which it describes; and as we lay it down and recollect the intellectual condition of Europe when it was written, and for a long period before, it seems certain that, during the thousand years which elapsed from the time of the decay of Greek and Roman culture, down to the appearance of the «Divina Commedia,» no poetry was produced so original in its tone, or so full of natural feeling, graphic power, and energy.

From «Spanish Literature.»

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ALEXIS CHARLES HENRI CLÉREL DE TOCQUEVILLE

(1805–1859)

TOCQUEVILLE'S "Democracy in America," (1835–40,) was the first study of American institutions and of the popular tendencies they foster, made by a man great enough to comprehend and impartial enough to state his conclusions fairly. The book was a result of notes made by Tocqueville during a visit to the United States in 1831, when the French government sent him as a special agent to study the American penal system. The report he made on that subject was recognized as having great merit, but it was not until his "Democracy in America" appeared that his genius was recognized. The work secured his admission to the French Academy, and a much more nearly certain assurance of undying reputation than belongs to the majority of French "Immortals." It was at once translated into English and accepted by Americans themselves as a political handbook. Scarcely ever before or since has it happened that a foreign observer should be thus recognized by the people of whom he wrote as one of the highest and best authorities on their own habits and tendencies.

Tocqueville was born at Paris, July 29th, 1805, and educated for the bar. He held a position in the law courts at Versailles for a short time before coming to America, but after the great success of his masterpiece he gave up the law and devoted the rest of his life to literature. He died April 16th, 1859, and his "Complete Works," edited by De Beaumont, appeared between 1860 and 1865.

HISTORY OF THE FEDERAL CONSTITUTION

THE thirteen colonies which simultaneously threw off the yoke of England toward the end of the last century, possessed, as I have already observed, the same religion, the same language, the same customs, and almost the same laws; they were struggling against a common enemy; and these reasons were sufficiently strong to unite them one to another, and to consolidate them into one nation. But as each of them had enjoyed a separate existence, and a government within its own control, the peculiar interests and customs which resulted from this system were opposed to a compact and intimate union,

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ALEXIS CHARLES HENRI DE TOCQUEVILLE.

After a Celebrated Etching by Jeannin.

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which would have absorbed the individual importance of each in the general importance of all. Hence arose two opposite tendencies, the one prompting the Anglo-Americans to unite, the other to divide their strength. As long as the war with the mother country lasted, the principle of union was kept alive by necessity; and although the laws which constituted it were defective, the common tie subsisted in spite of their imperfections. But no sooner was peace concluded than the faults of the legislation became manifest, and the state seemed to be suddenly dissolved. Each colony became an independent republic, and assumed an absolute sovereignty. The federal government, condemned to impotence by its constitution, and no longer sustained by the presence of a common danger, saw the outrages offered to its flag by the great nations of Europe, while it was scarcely able to maintain its ground against the Indian tribes, and to pay the interest of the debt which had been contracted during the war of independence. It was already on the verge of destruction, when it officially proclaimed its inability to conduct the government, and appealed to the constituent authority of the nation.

If America ever approached (for however brief a time) that lofty pinnacle of glory to which the proud fancy of its inhabitants is wont to point, it was at the solemn moment at which the power of the nation abdicated, as it were, the empire of the land. All ages have furnished the spectacle of a people struggling with energy to win its independence; and the efforts of the Americans in throwing off the English yoke have been considerably exaggerated. Separated from their enemies by three thousand miles of ocean, and backed by a powerful ally, the success of the United States may be more justly attributed to their geographical position than to the valor of their armies, or the patriotism of their citizens. It would be ridiculous to compare the American war to the wars of the French Revolution, or the efforts of the Americans to those of the French, who, when they were attacked by the whole of Europe, without credit, and without allies, were still capable of opposing a twentieth part of their population to their foes, and of bearing the torch of revolution beyond their frontiers while they stifled its devouring flame within the bosom of their country. But it is a novelty in the history of society to see a great people turn a calm and scrutinizing eye upon itself when apprised by the legislature that the wheels of government had stopped; to see it carefully examine the extent

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of the evil, and patiently wait for two whole years until a remedy was discovered, which it voluntarily adopted without having wrung a tear or a drop of blood from mankind. At the time when the inadequacy of the first constitution was discovered, America possessed the double advantage of that calm which had succeeded the effervescence of the revolution, and of those great men who had led the revolution to a successful issue. The assembly which accepted the task of composing the second constitution was small; but George Washington was its president, and it contained the choicest talents and the noblest hearts which had ever appeared in the New World. This national commission, after long and mature deliberation, offered to the acceptance of the people the body of general laws which still rules the Union. All the states adopted it successively. The new feudal government commenced its functions in 1789, after an interregnum of two years. The revolution of America terminated when that of France began.

From « Democracy in America,» Part I., Book I., Chap. viii.

THE TYRANNY OF THE MAJORITY

I HOLD it to be an impious and an execrable maxim that, politically speaking, a people has a right to do whatsoever it pleases; and yet I have asserted that all authority originates in the will of the majority. Am I, then, in contradiction with myself?

A general law — which bears the name of justice — has been made and sanctioned, not only by a majority of this or that people, but by a majority of mankind. The rights of every people are consequently confined within the limits of what is just. A nation may be considered in the light of a jury which is empowered to represent society at large, and to apply the great and general law of justice. Ought such a jury, which represents society, to have more power than the society in which the laws it applies originate?

When I refuse to obey an unjust law, I do not contest the right which the majority has of commanding, but I simply appeal from the sovereignty of the people to the sovereignty of mankind. It has been asserted that a people can never entirely outstep the boundaries of justice and of reason in those affairs

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which are more peculiarly its own; and that consequently full power may fearlessly be given to the majority by which it is represented. But this language is that of a slave.

A majority taken collectively may be regarded as a being whose opinions, and most frequently whose interests, are opposed to those of another being, which is styled a minority. If it be admitted that a man, possessing absolute power, may misuse that power by wronging his adversaries, why should a majority not be liable to the same reproach? Men are not apt to change their characters by agglomeration; nor does their patience in the presence of obstacles increase with the consciousness of their strength. And for these reasons I can never willingly invest any number of my fellow-creatures with that unlimited authority which I should refuse to any one of them.

I do not think that it is possible to combine several principles in the same government, so as at the same time to maintain freedom, and really to oppose them to one another. The form of government which is usually termed mixed has always appeared to me to be a mere chimera. Accurately speaking, there is no such thing as a mixed government (with the meaning usually given to that word), because in all communities some one principle of action may be discovered, which preponderates over the others. England in the last century, which has been more especially cited as an example of this form of government, was in point of fact an essentially aristocratic state, although it comprised very powerful elements of democracy; for the laws and customs of the country were such, that the aristocracy could not but preponderate in the end, and subject the direction of public affairs to its own will. The error arose from too much attention being paid to the actual struggle which was going on between the nobles and the people, without considering the probable issue of the contest, which was in reality the important point. When a community really has a mixed government, that is to say, when it is equally divided between two adverse principles, it must either pass through a revolution, or fall into complete dissolution.

I am therefore of opinion that some one social power must always be made to predominate over the others; but I think that liberty is endangered when this power is checked by no obstacles which may retard its course, and force it to moderate its own vehemence.

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Unlimited power is in itself a bad and dangerous thing; human beings are not competent to exercise it with discretion; and God alone can be omnipotent, because his wisdom and his justice are always equal to his power. But no power upon earth is so worthy of honor for itself, or of reverential obedience to the rights which it represents, that I would consent to admit its uncontrolled and all-predominant authority. When I see that the right and the means of absolute command are conferred on a people or upon a king, upon an aristocracy or a democracy, a monarchy or a republic, I recognize the germ of tyranny, and I journey onward to a land of more hopeful institutions.

In my opinion the main evil of the present democratic institutions of the United States does not arise, as is often asserted in Europe, from their weakness, but from their overpowering strength; and I am not so much alarmed at the excessive liberty which reigns in that country as at the very inadequate securities which exist against tyranny.

When an individual or a party is wronged in the United States, to whom can he apply for redress? If to public opinion, public opinion constitutes the majority; if to the legislature, it represents the majority, and implicitly obeys its instructions; if to the executive power, it is appointed by the majority and is a passive tool in its hands; the public troops consist of the majority under arms; the jury is the majority invested with the right of hearing judicial cases; and in certain states even the judges are elected by the majority. However iniquitous or absurd the evil of which you complain may be, you must submit to it as well as you can.

If, on the other hand, a legislative power could be so constituted as to represent the majority without necessarily being the slave of its passions; an executive, so as to retain a certain degree of uncontrolled authority; and a judiciary, so as to remain independent of the two other powers; a government would be formed which would still be democratic, without incurring any risk of tyrannical abuse.

I do not say that tyrannical abuses frequently occur in America at the present day; but I maintain that no sure barrier is established against them, and that the causes which mitigate the government are to be found in the circumstances and the manners of the country more than in its laws.

From «Democracy in America,» Part I., Book I., Chap. xv.

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LITERARY CHARACTERISTICS OF DEMOCRATIC AGES

When a traveler goes into a bookseller's shop in the United States, and examines the American books upon the shelves, the number of works appears extremely great; while that of known authors appears, on the contrary, to be extremely small. He will first meet with a number of elementary treatises, destined to teach the rudiments of human knowledge. Most of these books are written in Europe; the Americans reprint them, adapting them to their own country. Next comes an enormous quantity of religious works, Bibles, sermons, edifying anecdotes, controversial divinity, and reports of charitable societies; lastly appears the long catalogue of political pamphlets. In America parties do not write books to combat each other's opinions, but pamphlets which are circulated for a day with incredible rapidity, and then expire.

In the midst of all these obscure productions of the human brain are to be found the more remarkable works of that small number of authors, whose names are, or ought to be, known to Europeans.

Although America is perhaps in our days the civilized country in which literature is least attended to, a large number of persons are nevertheless to be found there who take an interest in the productions of the mind, and who make them, if not the study of their lives, at least the charm of their leisure hours. But England supplies these readers with the larger portion of the books which they require. Almost all important English books are republished in the United States. The literary genius of Great Britain still darts its rays into the recesses of the forests of the New World. There is hardly a pioneer's hut which does not contain a few odd volumes of Shakespeare. I remember that I read the feudal play of "Henry V." for the first time in a log house.

Not only do the Americans constantly draw upon the treasures of English literature, but it may be said with truth that they find the literature of England growing on their own soil. The larger part of that small number of men in the United States who are engaged in the composition of literary works are English in substance, and still more so in form. Thus they transport into the midst of democracy the ideas and literary

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fashion which are current among the aristocratic nations they have taken for their model. They paint with colors borrowed from foreign manners; and as they hardly ever represent the country they were born in as it really is, they are seldom popular there.

The citizens of the United States are themselves so convinced that it is not for them that books are published, that before they can make up their minds upon the merit of one of their authors, they generally wait till his fame has been ratified in England, just as in pictures the author of an original is held to be entitled to judge of the merit of a copy.

The inhabitants of the United States have then at present, properly speaking, no literature. The only authors whom I acknowledge as Americans are the journalists. They, indeed, are not great writers, but they speak the language of their countrymen, and make themselves heard by them. Other authors are aliens; they are to the Americans what the imitators of the Greeks and Romans were to us at the Revival of Learning, an object of curiosity, not of general sympathy. They amuse the mind, but they do not act upon the manners of the people.

I have already said that this state of things is very far from originating in democracy alone, and that the causes of it must be sought for in several peculiar circumstances independent of the democratic principle. If the Americans, retaining the same laws and social condition, had had a different origin, and had been transported into another country, I do not question that they would have had a literature. Even as they now are, I am convinced that they will ultimately have one; but its character will be different from that which marks the American literary productions of our time, and that character will be peculiarly its own. Nor is it impossible to trace this character beforehand.

I suppose an aristocratic people among whom letters are cultivated; the labors of the mind, as well as the affairs of state, are conducted by a ruling class in society. The literary as well as the political career is almost entirely confined to this class, or to those nearest to it in rank. These premises suffice to give me a key to all the rest.

When a small number of the same men are engaged at the same time upon the same objects, they easily concert with one another and agree upon certain leading rules which are to govern them each and all. If the object which attracts the atten-

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tion of these men is literature, the productions of the mind will soon be subjected by them to precise canons, from which it will no longer be allowable to depart. If these men occupy an hereditary position in the country, they will be naturally inclined, not only to adopt a certain number of fixed rules for themselves, but to follow those which their forefathers laid down for their own guidance; their code will be at once strict and traditional. As they are not necessarily engrossed by the cares of daily life,— as they have never been so, any more than their fathers were before them,— they have learned to take an interest, for several generations back, in the labors of the mind. They have learned to understand literature as an art, to love it in the end for its own sake, and to feel a scholar-like satisfaction in seeing men conform to its rules. Nor is this all: the men of whom I speak began and will end their lives in easy or in affluent circumstances; hence they have naturally conceived a taste for choice gratifications and a love of refined and delicate pleasures. Nay, more, a kind of indolence of mind and heart, which they frequently contract in the midst of this long and peaceful enjoyment of so much welfare, leads them to put aside, even from their pleasures, whatever might be too startling or too acute. They had rather be amused than intensely excited; they wish to be interested, but not to be carried away.

Now let us fancy a great number of literary performances executed by the men, or for the men, whom I have just described, and we shall readily conceive a style of literature in which everything will be regular and pre-arranged. The slightest work will be carefully touched in its least details; art and labor will be conspicuous in everything; each kind of writing will have rules of its own, from which it will not be allowed to swerve, and which distinguish it from all others. Style will be thought of almost as much importance as thought; and the form will be no less considered than the matter: the diction will be polished, measured, and uniform. The tone of the mind will be always dignified, seldom very animated; and writers will care more to perfect what they produce than to multiply their productions. It will sometimes happen that the members of the literary class, always living among themselves and writing for themselves alone, will lose sight of the rest of the world, which will infect them with a false and labored style; they will lay down minute literary rules for their exclusive use, which will insensibly lead them

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to deviate from common sense, and finally to trangress the bounds of nature. By dint of striving after a mode of parlance different from the vulgar, they will arrive at a sort of aristocratic jargon, which is hardly less remote from pure language than is the coarse dialect of the people. Such are the natural perils of literature among aristocracies. Every aristocracy which keeps itself entirely aloof from the people becomes impotent — a fact which is as true in literature as it is in politics.

Let us now turn the picture and consider the other side of it; let us transport ourselves into the midst of a democracy, not unprepared by ancient traditions and present culture to partake in the pleasures of the mind. Ranks are there intermingled and confounded; knowledge and power are both infinitely subdivided, and, if I may use the expression, scattered on every side. Here, then, is a motley multitude, whose intellectual wants are to be supplied. These new votaries of the pleasures of the mind have not all received the same education; they do not possess the same degree of culture as their fathers, nor any resemblance to them — nay, they perpetually differ from themselves, for they live in a state of incessant change of place, feelings, and fortunes. The mind of each member of the community is therefore unattached to that of his fellow-citizens by tradition or by common habits; and they have never had the power, the inclination, nor the time to concert together. It is, however, from the bosom of this heterogeneous and agitated mass that authors spring; and from the same source their profits and their fame are distributed.

I can without difficulty understand that, under these circumstances, I must expect to meet in the literature of such a people with but few of those strict conventional rules which are admitted by readers and by writers in the aristocratic ages. If it should happen that the men of some one period were agreed upon any such rules, that would prove nothing for the following period; for, among democratic nations, each new generation is a new people. Among such nations, then, literature will not easily be subjected to strict rules, and it is impossible that any such rules should ever be permanent.

In democracies it is by no means the case that all the men who cultivate literature have received a literary education; and most of those who have some tinge of belles-lettres, are either engaged in politics, or in a profession which only allows them to taste occasionally and by stealth the pleasures of the mind.

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These pleasures, therefore, do not constitute the principal charm of their lives; but they are considered as a transient and necessary recreation amid the serious labors of life. Such men can never acquire a sufficiently intimate knowledge of the art of literature to appreciate its more delicate beauties; and the minor shades of expression must escape them. As the time they can devote to letters is very short, they seek to make the best use of the whole of it. They prefer books which may be easily procured, quickly read, and which require no learned researches to be understood. They ask for beauties, self-proffered, and easily enjoyed; above all, they must have what is unexpected and new. Accustomed to the struggle, the crosses, and the monotony of practical life, they require rapid emotions, startling passages — truths or errors brilliant enough to rouse them up, and to plunge them at once, as if by violence, into the midst of a subject.

Why should I say more? or who does not understand what is about to follow, before I have expressed it? Taken as a whole, literature in democratic ages can never present, as it does in the periods of aristocracy, an aspect of order, regularity, science, and art; its form will, on the contrary, ordinarily be slighted, sometimes despised. Style will frequently be fantastic, incorrect, overburdened, and loose — almost always vehement and bold. Authors will aim at rapidity of execution more than at perfection of detail. Small productions will be more common than bulky books: there will be more wit than erudition, more imagination than profundity; and literary performances will bear marks of an untutored and rude vigor of thought — frequently of great variety and singular fecundity. The object of authors will be to astonish rather than to please, and to stir the passions more than to charm the taste.

Here and there, indeed, writers will doubtless occur who will choose a different track, and who will, if they are gifted with superior abilities, succeed in finding readers, in spite of their defects or their better qualities; but these exceptions will be rare, and even the authors who shall so depart from the received practice in the main subject of their works, will always relapse into it in some lesser details.

I have just depicted two extreme conditions: the transition by which a nation passes from the former to the latter is not sudden but gradual, and marked with shades of very various intensity. In the passage which conducts a lettered people from

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the one to the other, there is almost always a moment at which the literary genius of democratic nations has its confluence with that of aristocracies, and both seek to establish their joint sway over the human mind. Such epochs are transient, but very brilliant; they are fertile without exuberance, and animated without confusion. The French literature of the eighteenth century may serve as an example.

I should say more than I mean, if I were to assert that the literature of a nation is always subordinate to its social condition and its political constitution. I am aware that, independently of these causes, there are several others which confer certain characteristics on literary productions; but these appear to me to be the chief. The relations which exist between the social and political condition of a people and the genius of its authors are always very numerous; whoever knows the one is never completely ignorant of the other.

Complete. From «Democracy in America,» Part II, Book I., Chap. xiii

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COUNT LYOFF NIKOLAIEVICH TOLSTOI

(1828–)

LYOFF NIKOLAIEVICH TOLSTOI was born August 28th, 1828 (O. S.) in the province of Tula, Russia. He belonged to the hereditary nobility of Russia and received the education generally given the young nobles of the wealthy provincial families. After leaving the University of Kazan, he entered the Russian army and commanded a battery during the Crimean War, taking part in the storming of Sebastopol. The scenes of carnage and destruction he witnessed during this period of his life affected him deeply and resulted in a strong revulsion against the social, political, and ethical theories of Upper-Class Russia. He finally retired to his estate, renounced his class privileges and began to support himself by manual labor, working at the bench as a shoemaker and using the spade as an agricultural laborer among the peasantry whose dress he had adopted. His real mission, however, was that of a prophet of progress, expressing himself by the modern methods of the essay and the popular novel. With an almost incredible courage, he struck at the foundations of Russian despotism. His protests against the knouting of peasants had more power in them than a pitched battle won by an insurrectionary army, and they so compelled the opinion of the bureaucratic nobility which really governs Russia that Tolstoi was not molested. His views on orthodox Russian religion were equally radical. He proposed for Russia and the world at large what Swift, with great gravity, suggested as certain to be destructive of all social and religious order in England — the actual practice of the Christianity of the Gospels as a rule of life in business, politics, and church management. Having adopted this view, Tolstoi expressed it in a series of celebrated novels and essays, notably in "The Kreutzer Sonata," "My Religion," "What Is Art?" and "Resurrection" books which had great influence in England and America where radical habits of thought were promoted by them. Tolstoi's greatest fault as a novelist is the reflex of his greatest merit. His earnestness makes him so intense that his work gives the reader no relief. The same characteristic appears in his essays also. He is a great man, the greatest Russian of the nineteenth century, and it is doubtful if the Russia of the twentieth will produce any one to equal him. But a great man is not necessarily a great artist, nor is it always necessary that he should be. Horace and Virgil at the court of Augustus;

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Addison and Steele in the age of Queen Anne are great artists. A smith at his anvil, forging sword blades, from white-hot iron, does not lack art, nor does Tolstoi lack it. But it is the art which compels the unwilling — not the divine and immortal art which controls those who do not know they are being controlled until under its influence they grow as a plant grows in the sunshine. W. V. B.

RELIGION, SCIENCE, AND MORALITY

NEITHER philosophy nor science can institute the relation of man to the universe, because such reciprocity must have existence before any kind of science or philosophy can begin; since each investigates phenomena by means of the intellect, and independent of the position or sensations of the investigator; whereas the relation of man to the universe is defined, not by the intellect alone, but by his sensitive perception aided by all his spiritual powers. However much one may assure and instruct a man that all real existence is an idea; that matter is made up of atoms; that the essence of life is corporality or will; that heat, light, movement, electricity are different manifestations of one and the same energy, one cannot thereby explain to a being with pains, pleasures, fears, and hopes, his position in the universe. That position and his consequent relation to the universe is explained only by religion, which says, "The universe exists for thee, and therefore take from life all that thou canst obtain"; or else, "Thou art one of the chosen people of God; serve that people, and accomplish the instructions of that God, and thou and thy people shall be partakers of the highest bliss"; or else, "Thou art the instrument of a supreme will, which has sent thee into the universe to accomplish a work predestined for thee; learn that will, and do it, for that is the sole perfection thou canst achieve."

To understand philosophy and science one needs study and preparation, but neither is required for the understanding of religion: that is at once comprehensible to every man, whatever his ignorance and limitations. A man need acquire neither philosophy nor science to understand his relation to the universe, or to its source; a superfluity of knowledge, encumbering his consciousness, is rather an impediment; but he must renounce, if only for the time, the vanity of the world, and acquire a sense of his material frailty and of truth, which are, as the Gospels tell us,

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to be found most often in children and in the simplest, most unlearned, of men. For this reason we see the most simple, ignorant, and untaught men accept clearly, consciously, and easily the highest Christian conception of life, whereas the most learned and cultured linger in crude heathenism. As, for example, we observe men of refinement and education whose conception of existence is the acquirement of personal pleasure or security from pain, as with the shrewd and cultured Schopenhauer, or in the salvation of the soul by sacraments and means of grace, as with learned bishops of the Church; whereas an almost illiterate sectarian peasant in Russia, without the slightest mental effort, achieves the same conception of life as was accomplished by the greatest sages of the world — Epictetus, Marcus Aurelius, Seneca — namely, the consciousness of one's being as the instrument of the will of God — the son of God.

But you may ask me: In what, then, does the essence of this unscientific and unphilosophical knowledge consist? If it be neither scientific nor philosophical, of what sort is it? How is it to be defined? To these questions I can only reply that as religious knowledge is that which precedes, and upon which is founded, every other knowledge, it cannot be defined; there being no essential term of definition in existence. In theological language this knowledge is called revelation. And this word, if we do not give it any mystic meaning, is quite accurate; because this knowledge is not acquired by study, nor by the efforts of individuals, but through the reception by them of the manifestation of the Infinite Mind, which, little by little, discloses itself to men. Why is it that ten thousand years ago men were unable to understand that their sentient existence was not exhausted by the welfare of the individual, and that later came a time when the higher family-social-state-national conception of life was disclosed to mankind? Why is it that, within the limits of historical memory, the Christian conception of life has been disclosed to men? And why has it been disclosed to such a man or men, and precisely at such a time, at such and no other place, in such and no other form? To try to answer these questions by searching for their reasons in the historical circumstances of the time, life, and character and special qualities of those men who first accepted and expressed this conception of life, is as though one were to try to prove why the rising sun first casts his rays on certain objects. The sun of truth, rising higher and higher

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upon the world, enlightens it ever further, and is reflected by those forms on which first fall the illumination of its rays and which are most capable of reflecting them. The qualities which give to some the power of receiving the rising truth are no special activities of the mind, but rather passive qualities of the heart, seldom corresponding to a great and inquisitive intellect. Rejection of the vanities of the world, a sense of one's material frailty, truthfulness, are what we observe in every founder of a religion, none of whom have been distinguished by philosophical or scientific acquirement.

In my opinion the chief error, which, more than all else, impedes the true progress of Christian humanity is precisely the fact that the scientific men of our time, who are now in the seat of the teachers, being guided by the heathen conception of life revived at the Renaissance, and having accepted as the essence of Christianity its crudest distortions, and having decided that it is a condition already outworn by mankind (while they consider, on the contrary, that the ancient-social-state conception of heathendom, which is indeed outworn, is the loftiest conception and one that should steadfastly be held by humanity), these men, not only do not understand true Christianity, which comprises that most perfect conception of life toward which all humanity is advancing, but they do not even try to understand it. The chief source of this misunderstanding arises from the fact that men of science, having diverged from Christianity, and seen that their science cannot conform to it, have agreed that Christianity and not science must be at fault: that is, they have assumed, not the fact that science is eighteen hundred years behind Christianity, which embraced the greater part of contemporary society, but that it is Christianity which is eighteen hundred years in arrear. From this distortion of facts arises the curious circumstance that no people have more entangled ideas as to the essence of true knowledge, religion, morality, and existence than men of science, and the yet more curious fact that the science of our time, despite all its successes in examining the phenomena of the material world, appears to be, as to human existence, either unnecessary or productive of merely pernicious results. And hence I hold that it is neither philosophy nor science which can explain the relation of man to the universe, but religion.

From his replies to questions put by the German Ethical Society.

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THE ART OF THE FUTURE

PEOPLE talk of the art of the future, understanding by the art of the future a specially refined new art, to be elaborated from the art of one class of society, which is now considered the highest. But such new art of the future cannot and will not exist. Our exclusive art of the upper classes of the Christian world has come to a dead wall. Along the path it has been following it has no further to go. This art once it has failed in the chief condition of art (that it should be led by the religious consciousness), becoming more and more exclusive and therefore more and more corrupt, has become a negative quantity. The art of the future — that which will really come into being — will not be a continuation of the present art, but will arise on perfectly different and new foundations, having nothing in common with those by which our present art of the upper classes is guided.

The art of the future, that is, that part of art which will stand out from the whole of art existing amongst men, will consist not of the transfer of feelings accessible only to some people of the rich classes, as happens now, but will be that art alone which realizes the highest religious consciousness of the people of our time. Only those productions which shall convey the feelings which draw people to brotherly unity, will be counted art; or which convey such feelings, common to all men, as shall have the power to unite all people. Only this art will stand out, be admitted, approved, and spread. And all the rest of art, conveying feelings accessible only to some people, will be considered unimportant, and will be neither condemned nor approved. And the patron of art in general will not be, as happens now, the separate class of rich people, but the whole nation: so that for a production to be considered good, approved, and circulated, it will be necessary for it to satisfy the demands not of a few people, who are in the same often unnatural conditions, but the demands of the whole people, the great masses of the people, who live in the natural conditions of toil.

And artists, who produce art, will not be, as now, only those rare people, selected from a small part of the whole nation, from the rich classes or those close to them, but all those gifted people of the whole nation, who show themselves able and willing for artistic activities.

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Artistic activity will then be accessible to the whole people. And this activity will be accessible to individuals from the whole people, because, in the first place, in the art of the future not only will there be no demand for that complex technical skill which disfigures the art of our times, and demands intense effort and great expenditure of time, but on the contrary there will be a demand for clearness, simplicity, and brevity, conditions which are gained not by mechanical effort, but by education of taste. In the second place, artistic activity will become accessible to the whole people, because instead of the present professional schools, accessible only to the few, every one in the preparatory national schools will learn music and painting (singing and drawing) on equal terms with reading, so that every one receiving the first foundations of painting and musical knowledge, and feeling an ability and calling for any of the arts, may be able to perfect himself in it.

People think that if there are no special art schools, technical skill in art will diminish. It will undoubtedly diminish, if by technical skill we understand those complications of art which are now considered valuable; but if by technical skill we understand the clearness, beauty, freedom from great complexity, and conciseness of a production of art, then technical skill will not only not diminish, but will become a hundred times more perfect, even if there are no professional schools, and even if the national schools should not teach the rudiments of drawing and music. It will be perfected because all the artists of genius, now hidden amongst the people, will take part in art, and will give examples of perfection, which will be, as always, the best school of technical skill for artists. Every true artist even now learns not in the school, but in life, from the examples of the great masters; but then, when those who take part in art will be the most gifted people of the whole nation and there will be more examples, and these examples will be more accessible, the teaching in the schools which the future artists lose will be repaid a hundred times by the teaching which the artist will receive from the numerous examples of good art distributed throughout society.

This will be one difference between future and present art. Another difference will be that the art of the future will not be produced by professional artists, who receive a reward for their art, and working at nothing except their art. The art of the

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future will be produced by people of the nation, who will work at it when they feel the inner necessity for this activity.

In our society it is thought that an artist will work best and do most if he is materially independent. This opinion would prove once more to demonstration, if it were necessary to prove it, that what is considered art amongst us is not art, but only a semblance of it. It is perfectly true that to produce boots or loaves, division of labor is very advantageous, that the shoemaker or baker who need not prepare his own dinner and firewood makes more boots and loaves than if he were compelled to occupy himself about his dinner and firewood. But art is not a trade, but the transfer of feelings experienced by the artist. And feelings can only have birth in a man when he is at all points living the natural life proper to all men. And therefore the assurance of the material independence of artists is the most destructive condition for the artists' productivity, since it frees the artist from the condition, proper to all men, of struggle with nature for the support of his own life and the life of others, and therefore deprives him of the opportunity and possibility of experiencing the feelings that are most important and proper to human beings. There is no position more destructive to the artist's productivity than the position of complete independence and luxury, in which the artist is generally found in our society.

The artist of the future will live the ordinary life of men, and will earn his living by some form of work. And the fruits of that higher spiritual force, which passes through him, he will try to give to the greatest number of people, because in this transfer to the greatest number of people of the feelings which came to the birth in him is his joy and his reward. The artist of the future will not even understand that an artist, whose chief joy consists in the greatest distribution of his productions, could offer his productions only at a given price.

Until the merchants are cast out of the temple, the temple of art will not be a temple. The art of the future will drive them out.

And therefore the subject-matter of the art of the future, as I represent it to myself, will be quite unlike the present. The substance of the art of the future will not consist in the expression of exclusive feelings: vanity, weariness, satiety, and sensuality in all possible forms, accessible and interesting only to people who have violently separated themselves from that work which is proper to man, but will consist in the expression of feelings

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experienced by a man who lives the life that is proper to all people, and flows from the religious consciousness of our time, or feelings accessible to all people without exception.

To people of our circle who do not know, and cannot or will not know the feelings which must constitute the substance of art of the future, it seems that this subject-matter, when compared with the refinements of exclusive feeling, with which they are now occupied, is very poor. "What new thing can be expressed in the field of the Christian feelings of love for our neighbor? And feelings accessible to all men are so insignificant and monotonous," they think. But at the same time the only really new feelings possible in our time are Christian religious feelings, and feelings accessible to all. The feelings flowing from the religious consciousness of our time, Christian feelings, are endlessly new and varied; but not in that one sense, as some think, of depicting Christ and the episodes of the Gospel, or of repeating in a new form the Christian truths of unity, brotherhood, equality, love, but in the sense that all the very oldest manifestations of life, familiar and studied from all sides, evoke the newest, most unexpected and touching feelings, as soon as a person approaches these manifestations from the Christian point of view.

What can be older than the relations of married people, of parents to children, of children to parents, the relations of people to their fellow-countrymen, to people of other races, to aggression, defense, property, the earth, animals? But as soon as a man approaches these manifestations from the Christian point of view, there straightway arise the most endlessly varied, new, complicated, and touching feelings.

In just the same way the field of that art which conveys the very simplest worldly feelings accessible to all, is not contracted, but expanded. In our former art it was considered dignified to convey in art only the expression of feelings belonging to people of a certain exclusive position, and this only when they were conveyed by the most refined means, inaccessible to the majority of people; and all the immense field of popular child art — jokes, proverbs, riddles, songs, dances, children's games, mimicry — was not recognized as a worthy subject of art.

The artist of the future will understand that to write a tale or a little song that touches — an adage or a riddle that entertains — a joke that amuses, or paint a picture that rejoices tens of generations, or millions of children and adults — is incompara-

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bly more important and fruitful than to write novels or symphonies, or paint pictures, which for a short time entertain a few people of the rich classes, and are then forgotten forever. And the field of this art of simple feelings accessible to all is immense and still almost untouched.

So that the art of the future will not only not be impoverished, but, on the contrary, will be endlessly enriched in material. And in exactly the same way the form of the art of the future will not only not be lower than the present form of art, but will be beyond all comparison higher than it, higher not in the sense of refined and complicated technical skill, but in the sense of knowing how to convey the feeling which the artist experienced and wishes to convey, briefly, simply, and clearly, without any superfluity.

I remember that once in talking to a famous astronomer, who delivered public lectures on the spectrum analysis of the stars of the Milky Way, I said to him how fine it would be if, with his knowledge and masterly delivery, he should give a public lecture on cosmography, confined to the movement of the earth, as among the auditors of his lecture on the spectrum analysis of the stars of the Milky Way, there were probably very many people, especially women, who do not quite know why day and night exist, or summer and winter. The wise astronomer, smiling, answered me: "Yes, that would be excellent, but it would be very difficult. To lecture on the spectrum analysis of the Milky Way is far easier."

And it is just the same in art: to write a poem in verse of Cleopatra's time, or to paint a picture of Nero burning Rome, or a symphony in the spirit of Brahms and Richard Strauss, or an opera in the spirit of Wagner, is far easier than to tell a simple story without any superfluity, and at the same time in such a way as to convey the feeling of the narrator, or to draw a pencil sketch that will touch or amuse the beholder, or to write four bars of a simple, clear melody, without any accompaniment, which will convey a mood and be remembered by the hearer.

"It is impossible for us now, with our development, to return to the primitive"—say the artists of our times. "It is impossible for us to write stories like the story of Joseph and his Brethren or the 'Odyssey'; or to carve statues like the 'Venus of Milo'; or to compose music like the national songs."

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And, in fact, for the artist of our times, this is impossible, but not for the artist of the future, who will be ignorant of all the corruption of technical perfections which conceal the absence of subject-matter, and who, not being a professional artist, and receiving no payment for his work, will only produce art when he feels an irresistible inner necessity to do so.

So completely different from what is now considered art, both in substance and form, will the art of the future be. The subject-matter of the art of the future will be only feelings drawing people to unity, or really uniting them; another form of art will be such as to be accessible to everybody. And therefore the ideal of perfection of the future will not be exclusiveness of feeling, accessible only to some, but, on the contrary, its universality. And not crowdedness, obscurity, and complexity of form, as it is now held to be, but, on the contrary, brevity, clearness, and simplicity of expression. And only when art is like this will it no longer merely amuse and corrupt people, as it does now, demanding the expenditure of their best forces on this, but it will be what it ought to be, an instrument for the transfer of the Christian religious consciousness from the region of intellect and reason to the region of feeling, thus bringing people in reality, in life itself, to that perfection and unity which the religious consciousness points out to them.

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THE MARQUIS TSENG

(1839–1890)

THE "Diary of the Marquis Tseng," first translated in 1884, frequently shows the acuteness which characterizes the intellect of the educated Chinaman. It is not intended to be satirical or hypercritical, but the standpoint from which it considers Caucasian customs is so completely extraneous that we have frequent suggestions in it of the satire which Goldsmith puts in the mouth of his imaginary Chinese philosopher in "The Citizen of the World." Tseng, who was born in 1839, spent a good part of his life in the Chinese diplomatic service, residing at St. Petersburg, Paris, and London. His "Diary" was written while he was Chinese minister to England and France. He died April 12th, 1890.

CHARACTERISTICS OF THE FRENCH AND ENGLISH

THE French and English are both fond of lauding their own national customs, and in finding flaws in those of other countries. My French interpreter jeered at the English, and my English interpreter ridiculed the French.

A Chinese going to Europe suffers from two difficulties, to which he finds it very hard to accustom himself: one is the confined nature of the house accommodation, the other the high price of everything. In the West the cost of ground for building purposes is enormous, and the consequence is that people are obliged to live in houses eight or nine stories high. Not only this, but so sparing are they of land in constructing their houses, that there are generally one or two pits underground, which serve as kitchens and wine cellars. Their parks and gardens, however, are laid out on a most extensive scale, and care is taken to copy nature in all its wild simplicity. These resorts of amusement and pleasure vary in size from one to three miles in circumference. Here they show no disposition to stint themselves in the matter of land, and bestow much care upon the neat arrangement of such places, thereby embodying the maxim

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transmitted by Mencius, that, "if the people are made to share in the means of enjoyment, they will cherish no feelings of discontent." Both France and England are at one in the above respect.

The English excel in their use of ways and means for the acquisition of wealth; the French delight in extravagance and waste. With the former, the result of the general eagerness to get rich is that everything, however inferior in quality, is high-priced; while with the latter, extravagance has become a national habit, and prices know no bounds. Such is the difference between the two countries, a difference, however, which entails the same inconvenience upon the traveler in either case.

Complete.

WESTERN ARTS AND CIVILIZATION DERIVED FROM CHINA

One evening, in conversation with Sung Sheng, he expressed his belief that the systems of government and civilization prevailing in the West bear a close resemblance to the institutions of China in the time of the Chow dynasty. Lao Tsze, he said, after serving as a minister of that dynasty, had gone to the West and transplanted the laws and usages of China into Western soil. The assertion does not, unfortunately, admit of positive proof, but the idea is one of some interest and novelty. I remarked, in reply, that Europe, having been once inhabited by wild tribes, had in all probability derived its literature and political systems from Asia, whence they had gradually spread westward, and this I considered the explanation of the resemblance between European habits and ways and those of China in olden times. I used to tell my French interpreter in jest that China's sacred Emperor descended in an unbroken line through history, and that even as regards Presidents we had Yao and Shun, the best that ever existed. This was of course merely a joke, but still it is plain that all Western institutions have existed in the past in China. For example, in the West articles of household use are invariably carved and engraved with taste and neatness, the idea being derived from the inscriptions found upon goblets, cups, and like utensils of antique date in China. It may be said that steamers, steam engines, and such ingenious contrivances were unknown in past ages. By such an assertion, however, the fact is ignored that mechanical ingenuity depends upon

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material resources, and varies according to a nation's prosperity or decay. When material resources fail mechanical arts fall into neglect. In olden times China had no lack of mechanical appliances, but as her national prosperity gradually declined, her people fell into idle and thriftless habits, and mechanical arts gradually died out. As, by a glance at what Europe now is, we may see what China once was, so by noting what China now is, we may learn what Europe will one day become. The time will arrive when Western workcraft, now so active and superior, will grow inept, and Western ingenuity give way to homelike simplicity. The fact is, the earth's productions are not sufficient to provide for the manifold wants of its countless people, and deterioration is one of nature's laws.

Complete.

THE EARL OF BEACONSFIELD

On the twenty-seventh of March, 1879, I called upon Beaconsfield. He is a man of marvelous attainments and great decision of character, and though over seventy years of age shows no sign of physical decay. The English look upon him as the Great Wall of their country. I have been given to understand that during the struggle between Russia and Turkey, the Turks, conscious of their weakness, were prepared to sue for peace on any terms the Russians might wish to impose. Beaconsfield saw that it was against the interests of England to allow Russia to carry out her designs upon Turkey, and it was entirely owing to him that British troops were employed to assist Turkey and thwart Russia.

The High Ministers and Members of Parliament in England disapproved of the use of force, but Beaconsfield, not heeding their remonstrances, moved the troops and made such a demonstration of war that Russia took fright and finally accepted the English conditions. Beaconsfield's reputation was greatly enhanced by this stroke of policy. When he goes to the House of Parliament, old and young, women and children, flock thither to get a sight of him and hear his words. As they watch his dignified bearing, whispers of approval and respectful deference mark their admiration of the man. Beaconsfield, though far advanced in years, is so pressed with public business that foreign

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envoys wishing to see him have to arrange the time of meeting beforehand by letter, and so I followed the same course. His manner was gracious and courteous; his words few and impressive. Our conversation was confined to ordinary topics.

Complete. This and the preceding selections are from the translations of J. N. Jordan for the Nineteenth Century 1884.

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HENRY THEODORE TUCKERMAN

(1813–1871)

HENRY THEODORE TUCKERMAN, an entertaining essayist and miscellaneous writer, was born in Boston, Massachusetts, April 20th, 1813. He wrote extensively both in prose and verse. Among his best-known works are "The Italian Sketch-Book," published in 1835; "Rambles and Reveries" in 1841; "Thoughts on the Poets" in 1846; "Characteristics of Literature" in 1849 to 1851; and "Essays" in 1857. He died in New York, December 17th, 1871. His essay on "New England Philosophy" appeared originally in the Democratic Review. It included the "Defense of Enthusiasm," which has been more widely circulated than anything else from his pen.

A DEFENSE OF ENTHUSIASM

LET us recognize the beauty and power of true enthusiasm; and whatever we may do to enlighten ourselves and others, guard against checking or chilling a single earnest sentiment. For what is the human mind, however enriched with acquisitions or strengthened by exercise, unaccompanied by an ardent and sensitive heart? Its light may illumine, but it cannot inspire. It may shed a cold and moonlight radiance upon the path of life, but it warms no flower into bloom; it sets free no icebound fountains. Dr. Johnson used to say that an obstinate rationality prevented him from being a papist. Does not the same cause prevent many of us from unburdening our hearts and breathing our devotions at the shrines of nature? There are influences which environ humanity too subtle for the dissecting knife of reason. In our better moments we are clearly conscious of their presence, and if there is any barrier to their blessed agency, it is a formalized intellect. Enthusiasm, too, is the very life of gifted spirits. Ponder the lives of the glorious in art or literature through all ages. What are they but records of toils and sacrifices supported by the earnest hearts of their votaries? Dante composed his immortal poem amid exile and suffering, prompted by the noble ambition of vindicating himself to posterity; and the sweetest angel of his paradise is the object of his early love. The best countenances the old painters have be-

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queathed to us are those of cherished objects intimately associated with their fame. The face of Raphael's mother blends with the angelic beauty of all his madonnas. Titian's daughter and the wife of Corregio again and again meet in their works. Well does Foscolo call the fine arts the children of Love. The deep interest with which the Italians hail gifted men inspires them to the mightiest efforts. National enthusiasm is the great nursery of genius. When Cellini's statue of "Perseus" was first exhibited on the Piazza at Florence, it was surrounded for days by an admiring throng, and hundreds of tributary sonnets were placed upon its pedestal. Petrarch was crowned with laurel at Rome for his poetical labors, and crowds of the unlettered may still be seen on the Mole at Naples, listening to a reader of Tasso. Reason is not the only interpreter of life. The fountain of action is in the feelings. Religion itself is but a state of the affections. I once met a beautiful peasant woman in the valley of the Arno, and asked the number of her children. "I have three here and two in Paradise," she calmly replied, with a tone and manner of touching and grave simplicity. Her faith was of the heart. Constituted as human nature is, it is in the highest degree natural that rare powers should be excited by voluntary and spontaneous appreciation. Who would not feel urged to high achievement, if he knew that every beauty his canvas displayed, or every perfect note he breathed, or every true inspiration of his lyre, would find an instant response in a thousand breasts? Lord Brougham calls the word "impossible" the mother tongue of little souls. What, I ask, can counteract self-distrust, and sustain the higher efforts of our nature but enthusiasm? More of this element would call forth the genius, and gladden the life of New England. While the mere intellectual man speculates, and the mere man of acquisition cites authority, the man of feeling acts, realizes, puts forth his complete energies. His earnest and strong heart will not let his mind rest; he is urged by an inward impulse to embody his thought. He must have sympathy; he must have results. And Nature yields to the magician, acknowledging him as her child. The noble statue comes forth from the marble, the speaking figure stands out from the canvas, the electric chain is struck in the bosoms of his fellows. They receive his ideas, respond to his appeal, and reciprocate his love.

Constant supplies of knowledge to the intellect, and the exclusive culture of reason may, indeed, make a pedant and logi-

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cian; but the probability is, these benefits, if such they are, will be gained at the expense of the soul. Sentiment, in its broadest acceptation, is as essential to the true enjoyment and grace of life as mind. Technical information, and that quickness of apprehension which New Englanders call smartness, are not so valuable to a human being as sensibility to the beautiful, and a spontaneous appreciation of the divine influences which fill the realms of vision and of sound, and the world of action and feeling. The tastes, affections, and sentiments, are more absolutely the man than his talent or acquirements. And yet it is by and through the latter that we are apt to estimate character, of which they are at best but fragmentary evidences. It is remarkable that in the New Testament allusions to the intellect are so rare, while the "heart" and the "spirit we are of" are ever appealed to. Sympathy is the "golden key" which unlocks the treasures of wisdom; and this depends upon vividness and warmth of feeling. It is therefore that Tranio advises — "In brief, sir, study what you most affect." A code of etiquette may refine the manners, but the "heart of courtesy," which, through the world, stamps the natural gentleman, can never be attained but through instinct; and in the same manner, those enriching and noble sentiments which are the most beautiful and endearing of human qualities, no process of mental training will create. To what end is society, popular education, churches, and all the machinery of culture, if no living truth is elicited which fertilizes as well as enlightens? Shakespeare undoubtedly owed his marvelous insight into the human soul to his profound sympathy with man. He might have conned whole libraries on the philosophy of the passions; he might have coldly observed facts for years, and never have conceived of jealousy like Othello's, the remorse of Macbeth, or love like that of Juliet. When the native sentiments are once interested, new facts spring to light. It was under the excitement of wonder and love, that Byron, tossed on the lake of Geneva, thought that "Jura answered from her misty shroud," responsive to the thunder of the Alps. With no eye of mere curiosity did Bryant follow the lonely flight of the waterfowl. Veneration prompted the inquiry: —

> "Whither 'midst falling dew,
> When glow the heavens with the last steps of day,
> Far through their rosy depths dost thou pursue
> Thy solitary way?"

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Sometimes, in musing upon genius in its simpler manifestations, it seems as if the great art of human culture consisted chiefly in preserving the glow and freshness of the heart. It is certain that in proportion as its merely mental strength and attainment takes the place of natural sentiment, in proportion as we acquire the habit of receiving all impressions through the reason, the teachings of nature grow indistinct and cold, however it may be with those of books. That this is the tendency of the New England philosophy of life and education, I think can scarcely be disputed. I have remarked that some of our most intelligent men speak of mastering a subject, of comprehending a book, of settling a question, as if these processes involved the whole idea of human cultivation. The reverse of all this is chiefly desirable. It is when we are overcome, and the pride of intellect vanished before the truth of nature, when, instead of coming to a logical decision, we are led to bow in profound reverence before the mysteries of life, when we are led back to childhood, or up to God, by some powerful revelation of the sage or minstrel, it is then our natures grow. To this end is all art. Exquisite vocalism, beautiful statuary and painting, and all true literature, have not for their great object to employ the ingenuity of prying critics, or furnish the world with a set of new ideas, but to move the whole nature by the perfection and truthfulness of their appeal. There is a certain atmosphere exhaled from the inspired page of genius, which gives vitality to the sentiments, and through these quickens the mental powers. And this is the chief good of books. Were it otherwise, those of us who have bad memories might despair of advancement. I have heard educated New Englanders boast of the quantity of poetry they have read in a given time, as if rich fancies and elevated thoughts are to be dispatched as are beefsteaks on board our steamboats. Newspapers are estimated by their number of square feet, as if this had anything to do with the quality of their contents. Journeys of pleasure are frequently deemed delightful in proportion to their rapidity, without reference to the new scenery or society they bring into view. Social gatherings are not seldom accounted brilliant in the same degree that they are crowded. Such would not be the case if what the phrenologists call the affective powers were enough considered; if the whole soul, instead of the "meddling intellect" alone, were freely developed; if we realized the truth thus expressed by a powerful writer — "within the en-

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tire circle of our intellectual constitution, we value nothing but emotion; it is not the powers, but the fruit of those powers, in so much feeling of a lofty kind as they will yield."

One of the most obvious consequences of these traits appears in social intercourse. Foreigners have ridiculed certain external habits of Americans, but these were always confined to the few, and where most prevalent have yielded readily to censure. There are incongruities of manners still more objectionable, because the direct exponents of character and resulting from the philosophy of life. Delicacy and self-respect are the fruits, not so much of intellect as sensibility. We are considerate towards others in proportion as our own consciousness gives us insight. The sympathies are the best teachers of politeness; and these are ever blunted by an exclusive reliance on perception. Nothing is more common than to find educated New Englanders unconsciously invading the privacy of others, to indulge their idle curiosity, or giving a personal turn to conversation in a way that outrages all moral refinement. This is observable in society professedly intellectual. It is scarcely deemed rude to allude to one's personal appearance, health, dress, circumstances, or even most sacred feelings, although neither intimacy nor confidence lend the slightest authority to the proceeding. Such violation of what is due to others is more frequently met with among the cultivated of this than any other country. It is comparatively rare here to encounter a natural gentleman. A New England philosopher, in a recent work, betrays no little fear of "excess of fellowship." In the region he inhabits there is ground for the apprehension. No standard of manners will correct the evil. The peasantry of Southern Europe and the most ignorant Irishwomen often excel educated New Englanders in genuine courtesy. Their richer feelings teach them how to deal with others. Reverence and tenderness (not self-possession and intelligence) are the hallowed avenues through which alone true souls come together. The cool satisfaction with which character is analyzed and defined in New England is an evidence of the superficial test which observation alone affords. A Yankee dreams not of the world which is revealed only through sentiment. Men, and especially women, shrink from unfolding the depths of their natures to the cold and prying gaze which aims to explore them only as an intellectual diversion. It is the most presumptuous thing in the world for an unadulterated New Englander, however acute and

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studious, to pretend to know another human being, if nobly endowed; for he is the last person to elicit latent and cherished emotions. He may read mental capacities and detect moral tendencies, but no familiarity will unveil the inner temple; only in the vestibule will his prying step be endured.

Another effect of this exaggerated estimate of intellect is that talent and character are often regarded as identical. This is a fatal, but very prevalent error. A gift of mind, let it ever be remembered, is not a grace of soul. Training or native skill will enable any one to excel in the machinery of expression. The phrase "artistical," whether in reference to statuary, painting, literature, or manners, implies only aptitude and dexterity. Who is not aware, for instance, of the vast difference between a merely scientific knowledge of music and that enlistment of the sympathies in the art which makes it the eloquent medium of passion, sentiment, and truth? And in literature, how often do we find the most delicate perception of beauty in the writer, combined with a total want of genuine refinement in the man! Art is essentially imitative; and its value, as illustrative of character, depends not upon the mental endowments, but upon the moral integrity of the artist. The idea of talent is associated more or less with the idea of success; and on this account, the lucrative creed of the New Englander recognizes it with indiscriminate admiration; but there is a whole armory of weapons in the human bosom, of more celestial temper. It is a nobler and a happier thing to be capable of self-devotion, loyalty, and generous sympathies, to cherish a quick sense of honor and find absolute comfort only in being lost in another, than to have an eye for color, whereby the rainbow can be transferred to canvas, or a felicity of diction that can embalm the truest pictures in immortal numbers. Not only or chiefly in what he does resides the significance of a human being. His field of action and the availability of his powers depend upon health, education, self-reliance, position, and a thousand other agencies; what he is results from the instincts of his soul, and for these alone he is truly to be loved. It is observable among New Englanders that an individual's qualities are less frequently referred to as a test of character than his performances. It is very common for them to sacrifice social and private to public character, friendship to fame, sympathy to opinion, love to ambition, and sentiment to propriety. There is an obvious disposition among them to appraise men and women at their

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market rather than their intrinsic value. A lucky speculation, a profitable invention, a salable book, an effective rhetorical effort or a sagacious political ruse — some fact which proves, at best, only adroitness and good fortune, is deemed the best escutcheon to lend dignity to life, or hang as a lasting memorial upon the tomb. Those more intimate revelations and ministries which deal with the inmost gifts of mind, and warmest emotions of the heart, and through which alone love and truth are realized, are but seldom dreamed of in their philosophy.

There is yet another principle which seems to me but faintly recognized in the New England philosophy of life, however it may be occasionally cultivated as a department of literature; and yet it is one which we should deem essentially dear to man, a glorious endowment, a crowning grace of humanity. It is that principle through which we commune with all that is lovely and grand in the universe, which mellows the pictures of memory into pensive beauty, and irradiates the visions of hope with unearthly brightness; which elevates our social experience by the glow of fancy, and exhibits scenes of perfection to the soul that the senses can never realize. It is the poetical principle. If this precious gift could be wholly annihilated amid the commonplace and the actual, we should lose the interest of life. The dull routine of daily experience, the tame reality of things, would weigh like a heavy and permanent cloud upon our hearts. But the office of this divine spirit is to throw a redeeming grace around the objects and the scenes of being. It is the breeze that lifts the weeds on the highway of time and brings to view the violets beneath. It is the holy water which, sprinkled on the Mosaic pavement of life, makes vivid its brilliant tints. It is the mystic harp upon whose strings the confused murmur of toil, gladness, and grief, loses itself in music. But it performs a yet higher function than that of consolation. It is through the poetical principle that we form images of excellence, a notion of progress that quickens every other faculty to rich endeavor. All great men are so, chiefly through unceasing effort to realize in action, or embody in art, sentiments of deep interest or ideas of beauty. As colors exist in rays of light, so does the ideal in the soul, and life is the mighty prism which refracts it. Shelley maintains that it is only through the imagination that we can overleap the barriers of self and become identified with the universal and the distant, and, therefore, that this principle is the

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true fountain of benevolent affections and virtue. I know it is sometimes said that the era of romance has passed; that with the pastoral, classic, and chivalrous periods of the world, the poetic element died out. But this is manifestly a great error. The forms of society have greatly changed, and the methods of poetical development are much modified, but the principle itself is essential to humanity. No! mechanical as is the spirit of the age, and wide as is the empire of utility, as long as the stars appear nightly in the firmament, and golden clouds gather around the departing sun; as long as we can greet the innocent smile of infancy and the gentle eye of woman; as long as this earth is visited by visions of glory and dreams of love and hopes of heaven; while life is encircled by mystery, brightened by affection, and solemnized by death, so long will the poetical spirit be abroad, with its fervent aspirations and deep spells of enchantment. Again, it is often urged that the poetical spirit belongs appropriately to a certain epoch of life, and that its influence naturally ceases with youth. But this can only be the case through self-apostasy. The poetical element was evidently intended to mingle with the whole of human experience; not only to glow in the breast of youth, but to dignify the thought of manhood, and make venerable the aspect of age. Its purpose clearly is to relieve the sternness of necessity, to lighten the burden of toil, and throw sacredness and hope even around suffering — as the old painters were wont to depict groups of cherubs above their martyrdoms. Nor can I believe that the agency of this principle is so confined and temporary as many suppose. It is true our contemplation of the beautiful is of short duration, our flights into the ideal world brief and occasional. We can but bend in passing at the altar of beauty, and pluck a flower hastily by the wayside; — but may there not be an instinct which eagerly appropriates even these transitory associations? May they not be unconsciously absorbed into the essence of our life, and gradually refine and exalt the spirit within us? I cannot think that such rich provision for the poetic sympathies is intended for any casual or indifferent end. Rather let us believe there is a mystic language in the flowers, and a deep meaning in the stars, that the transparency of the winter air and the long sweetness of summer twilight pass, with imperceptible power, over the soul; rather let us cherish the thought that the absorbing emotions of love, the sweet excitement of adventure,

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and the impassioned solemnity of grief, with a kind of spiritual chemistry, combine and purify the inward elements into nobler action and more perfect results. Of the poetical principle, the philosophy of life in New England makes little account. Emblems of the past do not invite our gaze down the vistas of time. Reverence is seldom awakened by any object, custom, or association. The new, the equal, the attainable, constantly deaden our faith in infinite possibilities. Life rarely seems miraculous, and the commonplace abounds. There is much to excite, and little to chasten and awe. We need to see the blessedness of a rational conservatism, as well as the inspiring call for reform. There are venerable and lovely agencies in this existence of ours which it is sacrilege to scorn. The wisdom of our renowned leaders in all departments is too restless and conscious to be desirable; and it would be better for our boasted "march of mind," if, like the quaint British essayist, a few more "were dragged along in the procession." An extravagant spirit of utility invades every scene of life however sequestered. We attempt not to brighten the grim features of care, or relieve the burdens of responsibility. The daughter of a distinguished law professor in Europe was in the habit of lecturing in her father's absence. To guard against the fascination of her charms, which it was feared would divert the attention of the students, a curtain was drawn before the fair teacher, from behind which she imparted her instructions. Thus do we carefully keep out of sight the poetical and veil the spirit of beauty, that we may worship undisturbed at the shrine of the practical. We ever seek the light of knowledge; but are content that no fertilizing warmth lend vitality to its beams.

When the returning pilgrim approaches the shores of the New World, the first sign of the vicinity of his native land is traced in hues of rare glory on the western sky. The sunsets grow more and more gorgeous as he draws near, and while he leans over the bulwarks of a gallant vessel (whose matchless architecture illustrates the mechanical skill of her birthplace), and watches their shifting brilliancy, it associates itself with the fresh promise and young renown of his native land; and when from the wide solitude of the Atlantic, he plunges once more amid her eager crowds, it is with the earnest and I must think patriotic wish, that with her prosperous activity might mingle more of the poetry of life!

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But what the arrangements of society fail to provide, the individual is at liberty to seek. Nowhere are natural beauty and grandeur more lavishly displayed than on this continent. In no part of the world are there such noble rivers, beautiful lakes, and magnificent forests. The ermine robe of winter is, in no land, spread with more dazzling effect, nor can the woodlands of any clime present a more varied array of autumnal tints. Nor need we resort to the glories of the universe alone. Domestic life exists with us in rare perfection; and it requires but the heroism of sincerity and the exercise of taste, to make the fireside as rich in poetical associations as the terrace and veranda of southern lands. Literature, too, opens a rich field. We can wander through Eden to the music of the blind bard's harp, or listen in the orange groves of Verona, beneath the quiet moonlight, to the sweet vows of Juliet. Let us, then, bravely obey our sympathies, and find in candid and devoted relations with others freedom from the constraints of prejudice and form. Let us foster the enthusiasm which exclusive intellectual cultivation would extinguish. Let us detach ourselves sufficiently from the social machinery to realize that we are not integral parts of it; and thus summon into the horizon of destiny those hues of beauty, love, and truth, which are the most glorious reflections of the soul!

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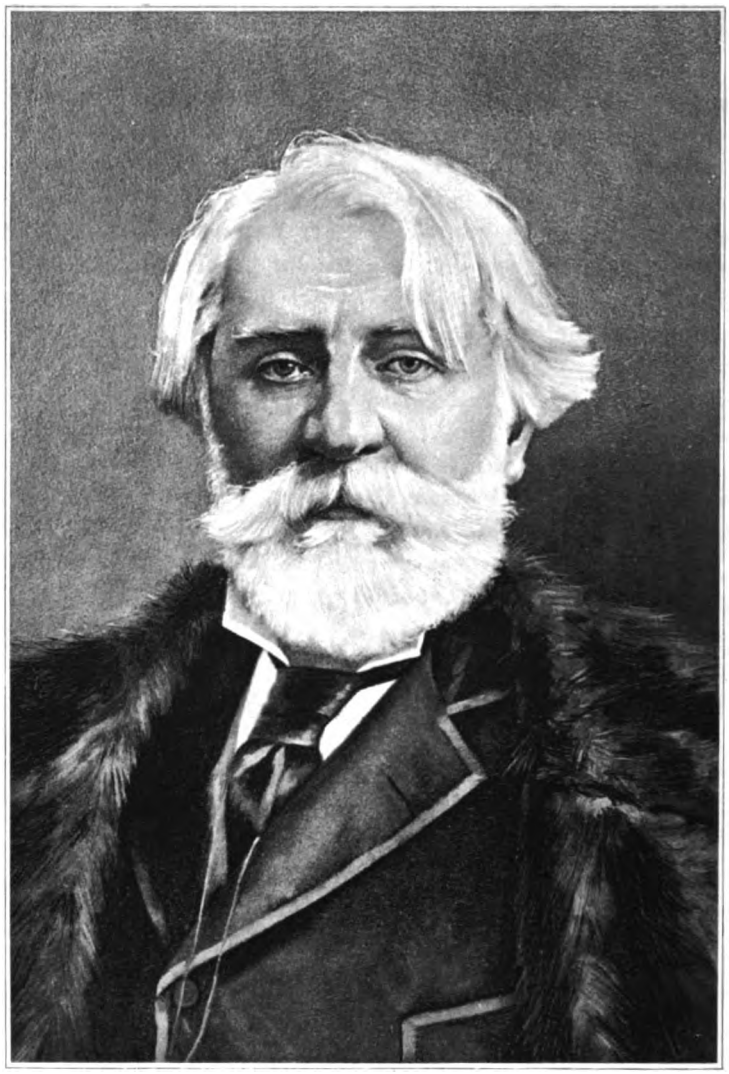

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IVAN SERGEYEVICH TURGENIEFF

(1818–1883)

IVAN SERGEYEVICH TURGENIEFF (written also "Turgeneff") was one of the great novelists whose work made Russian fiction a part of the literature of the world. He was born at Orel, Russia, November 9th, 1818, and educated at the leading colleges of Russia, with a post-graduate course at Berlin. After his return to Russia, he entered the government service in the Department of the Interior and remained thus employed until 1852, when the views he expressed in an obituary of Gogol led to his arrest and imprisonment. After being banished to Orel for several years, he was liberated and allowed to go abroad. From 1854 until his death, September 3d, 1883, most of his time was spent in Baden-Baden, Paris, and other cities of Western Europe, but he visited Russia from time to time, and grew in favor with his countrymen who had at first misunderstood him. In his first notable work, "The Annals of a Sportsman" (1845–57), he gave his influence for the emancipation of the serfs, and showed such talent as a writer, that papers of the series were translated into French, English, and other languages. Among his most noted novels are "Rudin" (1855), "A Nest of Nobles" (1858), "Helene" (1860), "Fathers and Sons" (1862), "Smoke" (1867), and "Virgin Soil" (1876). His "Senilia," which were published in England in 1883, include an extraordinary collection of "Prose Poems" characteristically Russian, and sometimes so original as to call for severe thought before they become intelligible. Perhaps it was because of these very sketches that Tolstoi was first inspired with his strong prejudice against literary "originality" of all kinds.

PROSE POEMS

"ACCEPT THE VERDICT OF FOOLS"

"ACCEPT the verdict of fools."—[Pushkin.] And thou ever speakest truth—thou, our sublime singer—and thou hast spoken it now.

"The verdict of fools and the laughter of the multitude!" . . . Who has not already experienced one or the other?

But this may—and must—be endured; and he to whom strength is given may despise it.

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Still there are blows which wound us more deeply. . . . A man does his utmost; he labors honestly, with all his heart. . . . And yet "honorable souls" turn away from him with disgust; "honest people" redden with indignation at the mere mention of his name. "Depart! Away with thee!" cry young and "honorable" voices. "We need neither thee nor thy works, thou defilest our dwelling — thou canst neither know nor understand us. . . . Thou art our foe!"

What must this man do? . . . He must continue to labor on, making no attempt to vindicate himself — he may not even expect a just verdict.

Once upon a time, the husbandmen cursed the traveler who brought them potatoes as a substitute for bread, the daily food of the poor. . . . The hands at first outstretched to him dashed down the precious gift, flung it in the mire, and trampled on it.

And now it is their sustenance — and they do not even know the name of their benefactor.

Be it so! What is a name worth? Though he is nameless, yet he delivered them from death by famine.

So, therefore, let us take heed that what we provide may prove, indeed, wholesome food.

Bitter is the unjust reproof from the lips of those we love. . . . Still we must endure it.

"Strike — but hear me!" cried the Athenian to the Spartan.

"Strike me — but eat and be satisfied!" This is what we must say.

Complete.

A Self-Satisfied Man

A young man is walking gayly along the Residential Street. His demeanor is careless, cheerful, and self-conscious; his eyes sparkle, a smile is on his lips, and his pleasant face is slightly flushed. He is full of self-confidence and satisfaction.

What has happened to him? Has he made a fortune? Has he attained a higher position in life? Does a loved one await him? Or is it merely — a good breakfast, a feeling of comfort, the fullness of strength, that thus expands his frame? Or may not even the beautiful eight-rayed cross of King Stanislaus of Poland have been hung around his neck?

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No. He has only devised a slander about one of his friends, and is carefully circulating it abroad. This same slander he heard from the lips of a third one — and believed it himself.

Oh, how content and complacent is this amiable, promising young man!

Complete.

A Rule of Life

"If you would thoroughly disconcert and irritate your enemy," — this was an old intriguer's advice to me — "accuse him of the same fault, the same vice, that you yourself strive to overcome; reproach him bitterly with it, and heap upon him the severest reproofs.

"First — by these means you will persuade others that this is no vice of yours.

"Second — your indignation is unfeigned. They have the benefit of the reproof of your own conscience.

"Are you perhaps a renegade? Then reproach your adversary with a lack of faith!

"Have you yourself the soul of a lackey? Then upbraid him with his lackey's nature; sneer at him for being a lackey of civilization, of Europe, and of society."

"One can even say that he is a lackey because he is not a lackey!" I remarked.

"Yes, even that" assented the intriguer.

Complete.

The End of the World

I dreamed that I was in a peasant's hut in some obscure corner of Russia.

It is a large room and low: there are three windows, the walls are painted white, and there is no furniture. Before the hut stretches a desolate plain, which loses itself in the dim distance; above it a gray, monotonous sky hangs like a veil.

I am not alone; there are some ten men in the room. They are ordinary, simple, plainly clad people; they pace up and down in silence; they almost slink. They shun, but still regard each other continually with apprehensive looks.

Not one of them knows how he has come hither, or what manner of men the others are. Disquiet and depression is painted

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on every countenance; one after the other they all approach the window, and gaze out anxiously as if they awaited something from without.

And then they wander restlessly up and down once more. A youth who is of the number moans from time to time in a thin, monotonous voice, "Father, I am afraid!" This complaining makes me feel ill — I myself begin to grow frightened. . . . But why? I know not. I only realize that a great, great evil is ever drawing nearer.

The youth continues to moan. Oh, could one but flee from here! This heat! This exhaustion! This oppression! . . . But escape is impossible.

The heaven is like a pall, not a breath of air stirs. . . . Can the breeze also be dead?

Suddenly the youth rushes to the window and cries in mournful accents, "Look! Look! the earth is swallowed up!"

What? . . . Swallowed up? . . . In truth there was a plain before the house — now it stands on the summit of a vast mountain! The horizon has fallen and sunk down, and close by the house yawns a black, deep, gaping abyss!

We all crowd round the window. . . . Our hearts are benumbed with terror. "There — there it is!" . . . whispers my neighbor.

And suddenly, along the whole, wide, unbounded space, something stirs; little rounded hillocks appear to rise and sink on the surface.

The sea! The same idea occurs to us all. It will engulf us all together. . . . But how can that be? How can it scale the heights of this lofty mountain peak?

But it is rising, ever higher, ever higher. . . . And now they are not merely the little hillocks which rippled in the distance. . . . One solitary, dense, monstrous wave encompasses the whole circle of the horizon.

It dashes, dashes toward us! Like an icy whirlwind it approaches, circling round like the gloomy pit of Hell. Everything around is quaking; and there in yonder approaching chaos, a metallic roar of a thousand tongues thunders, crashes, shrieks.

. . . . . .

Ha! . . . What howls . . . groans! It is the earth that is crying aloud with fear.

The end of the world is here! . . . The universal end!

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The youth moans yet once more. . . . I will cling to my companion — but all of a sudden we are crushed, buried, overwhelmed, carried away by yonder black, icy, roaring wave.

Darkness . . . eternal darkness!

And almost breathless, I awoke.

Complete.

The Blockhead

Once upon a time there was a blockhead.

For a long time he lived happy and content, until at last a report reached him that everybody considered him a brainless fool.

This roused the blockhead and made him sorrowful. He considered what would be the best way to confute this statement.

Suddenly an idea burst upon his wretched mind, and without delay he put it into execution.

One day an acquaintance encountered him in the street, and began to praise a celebrated painter.

"Good God!" cried the blockhead, "do you not know that this man's works have long since been banished to the lumber room? You must be aware of the fact! . . . You are far behindhand in culture."

The friend was alarmed, and immediately concurred with the blockhead's opinion.

"That is a clever book that I have read to-day!" said another of his acquaintances to him.

"God have mercy!" cried the blockhead. "Are you not ashamed to say so? That book is utterly worthless; there can only be one idea concerning it. And did you not know that? . . . Oh, culture has left you far behind."

And this acquaintance also was alarmed, and he agreed with the blockhead.

"What a splendid fellow my friend, N — N — is!" said a third acquaintance to the blockhead; "he is a truly noble man!"

"Good heavens!" shrieked the blockhead; "N — N — is a notorious scamp! He has already plundered all his relations. Who does not know that? . . . You are sadly wanting in culture!"

And the third acquaintance was also alarmed and instantly accepted the blockhead's opinion. Whatever was praised in the

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blockhead's presence, he had always the same answer. And in every case he added, reproachfully, "And you still believe that authority?"

"A spiteful, venomous man!" that was how the blockhead was now known among his acquaintances. "But what a head!"

"And what language!" added others. "What talent!"

And the end of it all was, the editor of a newspaper intrusted the blockhead with the writing of the critiques in his journal.

The blockhead criticized everything, and every one, in his well-known style, and with his customary abuse.

And now, he, the former enemy of every authority, is himself an authority, and the rising generation show him respect, and tremble before him.

And how can the poor youths do otherwise? Certainly, to show him respect is an astonishing notion; but woe to you, if you would take his measure, or try to make him appear as he really was, you would immediately be criticized without mercy.

Blockheads have a brilliant life among cowards.

Complete.

An Eastern Legend

Who, in Bagdad, does not know the great Djaffar, the sun of the universe? Once upon a time, many years ago, while Djaffar was still a youth, he was walking in the neighborhood of Bagdad.

Suddenly a hoarse cry fell upon his ear — some one was calling for help.

Djaffar was known among his acquaintance by his lofty mind and wise reflection; he had also a compassionate heart, and could rely upon his strength.

He hastened in the direction of the cry, and discovered a feeble old man, who was being forced toward the city walls by two robbers, who intended plundering him.

Djaffar drew his sabre, and attacked the miscreants; one he slew, and the other fled.

The old man fell at his deliverer's feet, kissed the hem of his garment, and exclaimed, "Brave youth, your generosity shall not remain unrewarded. Apparently, I am only a miserable beggar; but that is a delusion. I am no ordinary man. At daybreak, to-morrow, come to the market place; I will await you by the fountain, and you shall be assured of the truth of my words."

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Djaffar hesitated: "This man certainly appears to be nothing but a beggar; however, who can tell? Why should I not make the experiment?" and he answered and said, "It is well, my father, I will come!"

The old man gazed at him, and went away.

At daybreak, the next morning, Djaffar repaired to the market place. The old man was already awaiting him, leaning against the marble basin of the fountain.

He took Djaffar's hand in silence, and led him into a little garden which was surrounded by a high wall.

In the centre of the garden, a tree of an unknown species sprung from the green turf.

It had the appearance of a cypress, but its leaves were of an azure tint.

Three fruits, three apples, hung from the straight and slender twigs; one apple, of medium size, was rather long and milk white; another was large, round, and bright red; the third was small, shriveled, and yellowish.

The tree rustled softly, although no breeze stirred. It sounded soft and sad, as if it were made of glass; it appeared to be conscious of Djaffar's presence.

"Youth!" said the old man, "pluck one of these fruits and take heed: if you pluck and eat the white apple, you will be wiser than all mankind; if you pluck the red apple and eat it, you will become rich as the Jew Rothschild; but if you pluck and eat the yellow apple, then you will be agreeable to the old women. Make up your mind without delay; in an hour the fruit will decay, and the tree will sink deep into the earth."

Djaffar bowed his head and considered. "Which shall I decide upon?" asked he of himself, half aloud. "Were I too wise, life perhaps might disgust me; were I richer than all other men, they would envy me; sooner, therefore, I will pluck and eat the third, withered apple!"

He did so, and the old man laughed with his toothless mouth, and said: "Oh, wisest among all youths! You have chosen aright! Wherefore do you need the white apple? you are already wiser than Solomon. Neither do you want the red apple — you will be rich without it, and no one will envy you your wealth."

"Then tell me, venerable father," said Djaffar, trembling with joy, "where the most honored mother of our Chalise — the beloved of the gods — lives."

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The sage bowed to the very earth, and pointed out the way to the youth. . . .

Who in Bagdad does not know the sun of the universe, the great and illustrious Djaffar?

Complete.

The Sparrow

I returned home from the chase, and wandered through an alley in my garden. My dog bounded before me.

Suddenly he checked himself, and moved forward cautiously, as if he scented game.

I glanced down the alley, and perceived a young sparrow with a yellow beak, and down upon its head. He had fallen out of the nest (the wind was shaking the beeches in the alley violently), and lay motionless and helpless on the ground, with his little, unfledged wings extended.

The dog approached it softly, when suddenly an old sparrow, with a black breast, quitted a neighboring tree, dropped like a stone right before the dog's nose, and, with ruffled plumage, and chirping desperately and pitifully, sprang twice at the open, grinning mouth.

He had come to protect his little one at the cost of his own life. His little body trembled all over, his voice was hoarse, he was in an agony — he offered himself.

The dog must have seemed a gigantic monster to him. But, in spite of that, he had not remained safe on his lofty bough. A Power stronger than his own will has forced him down.

Treasure stood still and turned away. . . . It seemed as if he also felt this Power.

I hastened to call the discomfited dog back, and went away with a feeling of respect.

Yes, smile not! I felt a respect for this heroic little bird, and for the depth of his paternal love.

Love, I reflected, is stronger than death and the fear of death; it is love alone that supports and animates all.

Complete.

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The Skulls

A magnificent, dazzlingly-illuminated hall, a throng of ladies and cavaliers.

All are animated, and join in lively conversation. The conversation turns upon a celebrated singer. They say she is divine, immortal. . . . Ah, how enchanting was that last trill yesterday!

Suddenly, as if by the stroke of a wand, the covering of skin disappeared from every face, from every head, and in an instant the hue of death was on every skull, with its ashy, naked jaw and cheek bones.

I watched the movements of these jaws and cheeks with horror; I saw how the round, bony balls turned round and round, and shone in the glare of the lamps and tapers; saw how smaller balls — the balls of the senseless eyes — revolved in the large ones.

I dare not touch my own face, neither regard it in the mirror.

The skulls, however, moved in just the same way as before; the same sounds that the lips had uttered now proceeded from between jaws that had lost their teeth, and the nimble tongues still prattled of the astonishing melodious lips of the inimitable, immortal — yes, immortal — singer.

Complete. This and the preceding selections were translated for Macmillan's Magazine 1883.

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"MARK TWAIN"

(SAMUEL LANGHORNE CLEMENS)

(1835–)

SAMUEL LANGHORNE CLEMENS, the most popular of all American humorists, was born at Florida, Missouri, November 30th, 1835. At the age of thirteen, he began in a country printing office the course of higher education which he has since continued with such notable results. In 1851, having taken his degree in the printing trade, he began a post-graduate course as a pilot on the Mississippi River, acquiring thus not only the experience which has been invaluable to him as a humorist, but the name he has made so celebrated in America and Europe that, unless it is put upon his monuments, the honorable family name he inherited will scarcely be sufficient to identify him. After several years on the river, he went to Nevada and California, experimenting in mining and journalism, and in 1866 making a visit to the Sandwich Islands. His career as a humorist may be dated more or less inexactly from a series of humorous lectures on Western Life which belong to this period. His first volume, "The Jumping Frog and Other Sketches," was published after his return to the East in 1867. Its success was immediate, but it was greatly surpassed by that of "Innocents Abroad" (1869) and "Roughing It" (1872). "The Adventures of Tom Sawyer," "A Tramp Abroad," "The Prince and the Pauper," "Life on the Mississippi," "Adventures of Huckleberry Finn," "A Connecticut Yankee at King Arthur's Court," and other works, following in rapid succession, have not exhausted his remarkable fertility, and he continues to maintain the quality of his literary output.

The serious purpose which crops out from time to time in nearly everything Mr. Clemens writes is hatred of humbug,—a feeling so genuine and deep seated with him that it nerved him for the impossible task of writing down the love of "Chivalry," which makes a Western cowboy who has read "Ivanhoe" imagine he is a paladin as he races his broncho at full speed down the main street of the town, with all the dogs barking and all the saloon loungers cheering him. Undoubtedly, there are times when Mr. Clemens takes himself seriously as a reformer, but after having educated the public to laugh at everything he does or says, it is of course quite useless for him to attempt seriousness.

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ON THE ONE HUNDRED AND THIRTY-SIX VARIETIES OF NEW ENGLAND WEATHER

I REVERENTLY believe that the Maker who made us all makes everything in New England but the weather. I don't know who makes that, but I think it must be raw apprentices in the Weather Clerk's factory, who experiment and learn how in New England, for board and clothes, and then are promoted to make weather for countries that require a good article and will take their custom elsewhere if they don't get it.

There is a sumptuous variety about the New England weather that compels the stranger's admiration — and regret. The weather is always doing something there, always attending strictly to business, always getting up new designs and trying them on the people to see how they will go. But it gets through more business in the spring than in any other season. In the spring I have counted one hundred and thirty-six different kinds of weather inside of four-and-twenty hours. It was I that made the fame and fortune of that man that had that marvelous collection of weather on exhibition at the Centennial that so astounded the foreigners. He was going all over the world and get specimens from all climes. I said, «Don't you do it; you come to New England on a favorable spring day.» I told him what we could do in the way of style, variety, and quantity. Well, he came, and he made his collection in four days. As to variety; why, he confessed he got hundreds of kinds of weather that he had never heard of before. And as to quantity; well, after he had picked out and discarded all that were blemished in any way, he not only had weather enough, but weather to spare; weather to hire out; weather to sell; weather to deposit; weather to invest; weather to give to the poor.

The people of New England are by nature patient and forbearing; but there are some things that they will not stand. Every year they kill a lot of poets for writing about «Beautiful Spring.» These are generally casual visitors, who bring their notions of spring from somewhere else, and cannot, of course, know how the natives feel about spring. And so, the first thing they know, the opportunity to inquire how they feel has permanently gone by.

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Old Probabilities has a mighty reputation for accurate prophecy, and thoroughly well deserves it. You take up the papers and observe how crisply and confidently he checks off what to-day's weather is going to be on the Pacific, down South, in the Middle States, in the Wisconsin region; see him sail along in the joy and pride of his power till he gets to New England, and then see his tail drop. He doesn't know what the weather is to be in New England. He can't any more tell than he can tell how many Presidents of the United States there are going to be. Well, he mulls over it, and by and by he get out something about like this: «Probable northeast to southwest winds, varying to the southward and westward and eastward and points between; high and low barometer, sweeping around from place to place; probable areas of rain, snow, hail, and drought, succeeded or preceded by earthquakes, with thunder and lightning.» Then he jots down this postscript from his wandering mind to cover accidents: «But it is possible that the program may be wholly changed in the meantime.»

Yes, one of the brightest gems in the New England weather is the dazzling uncertainty of it. There is only one thing certain about it, you are certain there is going to be plenty of weather. A perfect grand review; but you never can tell which end of the procession is going to move first. You fix up for the drought; you leave your umbrella in the house and sally out with your sprinkling-pot, and ten to one you get drowned. You make up your mind that the earthquake is due; you stand from under and take hold of something to steady yourself, and the first thing you know you get struck by lightning. These are great disappointments; but they can't be helped. The lightning there is peculiar; it is so convincing when it strikes a thing it doesn't leave enough of that behind for you to tell whether — well, you'd think it was something valuable and a Congressman had been there.

And the thunder. When the thunder commences merely to tune up, and scrape and saw and key up the instruments for the performance, strangers say, «Why what awful thunder you have here!» But when the baton is raised and the real concert begins, you'll find that stranger down in the cellar with his head in the ash barrel.

Now as to the size of the weather in New England — lengthways I mean. It is utterly disproportionate to the size of that

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little country. Half the time when it is packed as full as it can stick, you will see that New England weather sticking out beyond the edges, and projecting around hundreds of miles over the neighboring states. She can't hold a tenth part of her weather. You can see cracks all about, where she has strained herself trying to do it.

I could speak volumes about the inhuman perversity of the New England weather, but I will give but a single specimen. I like to hear rain on a tin roof, so I covered part of my roof with tin, with an eye to that luxury. Well, sir, do you think it ever rains on the tin? No, sir, skips it every time.

Mind, I have been trying merely to do honor to the New England weather; no language could do it justice. But, after all, there are one or two things about that weather (or, if you please, effects produced by it), which we residents would not like to part with. If we had not our bewitching autumn foliage, we should still have to credit the weather with one feature which compensates for all its bullying vagaries — the ice storm — when a leafless tree is clothed with ice from the bottom to the top — ice that is as bright and clear as crystal; every bough and twig is strung with ice beads, frozen dewdrops, and the whole tree sparkles, cold and white, like the Shah of Persia's diamond plume! Then the wind waves the branches and the sun comes out and turns all those myriads of beads and drops to prisms, that glow and hum and flash with all manner of colored fires, which change and change again with inconceivable rapidity, from blue to red, from red to green, and green to gold; the tree becomes a sparkling fountain, a very explosion of dazzling jewels, and it stands there the acme, the climax, the supremest possibility in art or nature of bewildering, intoxicating, intolerable magnificence! One cannot make the words too strong.

Month after month I lay up hate and grudge against the New England weather; but when the ice storm comes at last, I say, "There, I forgive you now; the books are square between us; you don't owe me a cent; go and sin no more; your little faults and foibles count for nothing; you are the most enchanting weather in the world."

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LINCOLN AND THE CIVIL WAR

(Address by Mr. Clemens at the Lincoln birthday celebration in Carnegie Hall, New York, February 11th, 1901)

THE duties of a presiding officer, upon an occasion like this, are few and simple. Indeed, the duties are but two — one easy, the other difficult: he must introduce the Orator of the evening; then keep still and give him a chance. These duties are about to be strictly fulfilled — even the second one; not out of deference to duty, but to win admiration.

To tell an American audience who and what Col. Watterson is, is not in any way necessary — the utterance of his name is enough; a name which is like one of these electric announcements on the Madison Square tower: the mention of it touches the button in our memory and his history flashes up out of the dark and stands brilliantly revealed and familiar: distinguished soldier, journalist, orator, lecturer, statesman, political leader, rebel, reconstructed rebel; always honest, always honorable, always loyal to his convictions, right or wrong, and not afraid to speak them out; and first, last, and all the time — whether rebel or reconstructed, whether on the wrong side or on the right — a patriot in his heart.

It is a curious circumstance, that without collusion of any kind, but merely in obedience to a strange and pleasant and dramatic freak of destiny, he and I, kinsmen by blood — for we are that — and one-time rebels — for we were that — should be chosen out of a million surviving quondam rebels to come here and bare our heads in reverence and love of that noble soul whom forty years ago we tried with all our hearts and all our strength to defeat and dispossess — Abraham Lincoln! Is not the Rebellion ended and forgotten? Are not the Blue and the Gray one, to-day? By authority of this sign we may answer yes; there was a Rebellion — that incident is closed.

I was born and reared in a slave State, my father was a slave owner; and in the Civil War I was a second lieutenant in the Confederate service — for a while. This second cousin of mine, Col. Watterson, the Orator of this present occasion, was born and reared in a slave State, was a colonel in the Confederate service, and rendered me such assistance as he could in my self-appointed great task of annihilating the Federal armies and break-

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ing up the Union. I laid my plans with wisdom and foresight, and if Col. Watterson had obeyed my orders I should have succeeded in my giant undertaking. It was my intention to drive Gen. Grant into the Pacific — if I could get transportation — and I told Col. Watterson to surround the eastern armies and wait till I came. But he was insubordinate, and stood upon a punctilio of military etiquette; he refused to take orders from a second lieutenant — and the Union was saved. This is the first time that this secret has been revealed. Until now, no one outside the family has known the facts. But there they stand: Watterson saved the Union. Yet to this day that man gets no pension.

Those were great days, splendid days. What an uprising it was! For the hearts of the whole nation, North and South, were in the war. We of the South were not ashamed, for like the men of the North we were fighting for what we believed with all our sincere souls to be our rights; on both sides we were fighting for our homes and hearthstones, and for the honor of the flags we loved; and when men fight for these things, and under these convictions, with nothing sordid to tarnish their cause, that cause is holy, the blood spilt in it is sacred, the life that is laid down for it is consecrated. To-day we no longer regret the result; to-day we are glad it came out as it did; but we are not ashamed that we did our endeavor; we did our bravest and best, against desperate odds, for the cause which was precious to us and which our consciences approved: and we are proud — and you are proud — the kindred blood in your veins answers when I say it — you are proud of the record we made in those mighty collisions in the field.

What an uprising it was! We did not have to supplicate for soldiers on either side. «We are coming, Father Abraham, three hundred thousand strong!» That was the music, North and South. The very choicest young blood and brain and brawn rose up, from Maine to the Gulf, and flocked to the standards — just as men always do, when in their eyes their cause is great and fine and their hearts are in it; just as men flocked to the Crusades, sacrificing all they possessed to the cause, and entering cheerfully upon hardships which we cannot even imagine in this age, and upon toilsome and wasting journeys which in our time would be the equivalent of circumnavigating the globe five times over.

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North and South we put our hearts into that colossal struggle; and out of it came the blessed fulfillment of the prophecy of the immortal Gettysburg Speech, which said, "We here highly resolve that these dead shall not have died in vain; that this nation, under God, shall have a new birth of freedom; and that government of the people, by the people, for the people, shall not perish from the earth."

We are here to honor the birthday of the greatest citizen, and the noblest and the best, after Washington, that this land or any other has yet produced. The old wounds are healed, you and we are brothers again; you testify it by honoring two of us — once soldiers of the Lost Cause and foes of your great and good leader — with the high privilege of assisting here; and we testify it by laying our honest homage at the feet of Abraham Lincoln, and in forgetting that you of the North and we of the South were ever enemies, and remembering only that we are now indistinguishably fused together, and namable by one common great name — Americans!

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JOHN TYNDALL

(1820–1893)

JOHN TYNDALL was born at Leighlin Bridge, Ireland, August 21st, 1820. At the age of twenty-four he began life in the employment of an engineering firm, but a little later he became a teacher at Queenwood College, Hants, and began the course of study and scientific investigation which made him famous. After three years (1848–51) at the University of Marburg, he began making the contributions to the literature of physics which were valued by the learned for their subject-matter and read with pleasure by the general public because of a lucidity of statement which made the difficult things of science seem simple. In 1852 Tyndall was elected a Fellow of the Royal Society, and a year later he became professor of Natural Philosophy in the Royal Institution of London. His investigations of heat, light, and electricity resulted in a series of works of great scientific value, and he wrote besides several volumes of essays specially designed for popular reading. Of these, "Fragments of Science for Unscientific People" (1871) proved so popular that it was followed in 1892 by "New Fragments." Prof. Tyndall died in Surrey, England, December 4th, 1893.

SCIENCE AND SPIRITS

THEIR refusal to investigate "spiritual phenomena" is often urged as a reproach to scientific men. I here propose to give a sketch of an attempt to apply to the "phenomena" those methods of inquiry which are found available in dealing with natural truth.

Some time ago, when the spirits were particularly active in this country, a celebrated philosopher was invited, or rather entreated, by one of his friends to meet and question them. He had, however, already made their acquaintance, and did not wish to renew it. I had not been so privileged, and he therefore kindly arranged a transfer of the invitation to me. The spirits themselves named the time of meeting, and I was conducted to the place at the day and hour appointed.

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Absolute unbelief in the facts was by no means my condition of mind. On the contrary, I thought it probable that some physical principle, not evident to the spiritualists themselves, might underlie their manifestations. Extraordinary effects are produced by the accumulation of small impulses. Galileo set a heavy pendulum in motion by the well-timed puffs of his breath. Ellicot set one clock going by the ticks of another, even when the two clocks were separated by a wall. Preconceived notions can, moreover, vitiate, to an extraordinary degree, the testimony of even veracious persons. Hence my desire to witness those extraordinary phenomena, the existence of which seemed placed beyond a doubt by the known veracity of those who had witnessed and described them. The meeting took place at a private residence in the neighborhood of London. My host, his intelligent wife, and a gentleman who may be called X, were in the house when I arrived. I was informed that the "medium" had not yet made her appearance; that she was sensitive, and might resent suspicion. It was therefore requested that the tables and chairs should be examined before her arrival, in order to be assured that there was no trickery in the furniture. This was done; and I then first learned that my hospitable host had arranged that the séance should be a dinner party. This was to me an unusual form of investigation; but I accepted it, as one of the accidents of the occasion.

The "medium" arrived — a delicate-looking young lady, who appeared to have suffered much from ill health. I took her to dinner and sat close beside her. Facts were absent for a considerable time, a series of very wonderful narratives supplying their place. The duty of belief on testimony was frequently insisted on. X appeared to be a chosen spiritual agent, and told us many surprising things. He affirmed that when he took a pen in his hand an influence ran from his shoulder downward, and impelled him to write oracular sentences. I listened for a time, offering no observation. "And now," continued X, "this power has so risen as to reveal to me the thoughts of others. Only this morning I told a friend what he was thinking of, and what he intended to do during the day." Here, I thought, is something that can be at once tested. I said immediately to X: "If you wish to win your cause an apostle, who will proclaim your principles to the world without fear, tell me what I am now thinking of." X reddened, and did not tell me my thought.

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Some time previously I had visited Baron Reichenbach, in Vienna, and I now asked the young lady who sat beside me, whether she could see any of the curious things which he describes — the light emitted by crystals, for example? Here is the conversation which followed, as extracted from my notes, written on the day following the séance: —

Medium — Oh, yes; but I see light around all bodies.

I — Even in perfect darkness?

Medium — Yes, I see luminous atmospheres around all people. The atmosphere which surrounds Mr. R. C. would fill this room with light.

I — You are aware of the effects ascribed by Baron Reichenbach to magnets?

Medium — Yes; but a magnet makes me terribly ill.

I — Am I to understand that, if this room were perfectly dark, you could tell whether it contained a magnet, without being informed of the fact?

Medium — I should know of its presence on entering the room.

I — How?

Medium — I should be rendered instantly ill.

I — How do you feel to-day?

Medium — Particularly well; I have not been so well for months.

I — Then, may I ask you whether there is, at the present moment, a magnet in my possession?

The young lady looked at me, blushed, and stammered, "No; I am not *en rapport* with you."

I sat at her right hand, and a left-hand pocket, within six inches of her person, contained a magnet.

Our host here deprecated discussion, as it "exhausted the 'medium.'" The wonderful narratives were resumed; but I had narratives of my own quite as wonderful. These spirits, indeed, seemed clumsy creations compared with those with which my own researches had made me familiar. I therefore began to match the wonders related to me by other wonders. A lady present discoursed on spiritual atmospheres, which she could see as beautiful colors when she closed her eyes. I professed myself able to see similar colors, and, more than that, to be able to see the interior of my own eyes The medium affirmed that she could see actual waves of light coming from the sun. I retorted that men of science could tell the exact number of waves emitted

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in a second, and also their exact length. The "medium" spoke of the performances of the spirits on musical instruments. I said that such performance was gross in comparison with a kind of music which had been discovered some time previously by a scientific man. Standing at a distance of twenty feet from a jet of gas, he could command the flame to emit a melodious note; it would obey, and continue its song for hours. So loud was the music emitted by the gas flame, that it might be heard by an assembly of a thousand people. These were acknowledged to be as great marvels as any of those of spiritdom. The spirits were then consulted, and I was pronounced to be a first-class "medium."

During this conversation a low knocking was heard from time to time under the table. These were the spirits' knocks. I was informed that one knock, in answer to a question, meant "No"; that two knocks meant "Not yet"; and that three knocks meant "Yes." In answer to the question whether I was a "medium," the response was three brisk and vigorous knocks. I noticed that the knocks issued from a particular locality, and therefore requested the spirits to be good enough to answer from another corner of the table. They did not comply; but I was assured that they would do it, and much more, by and by. The knocks continuing, I turned a wine glass upside down, and placed my ear upon it, as upon a stethoscope. The spirits seemed disconcerted by the act; they lost their playfulness, and did not quite recover it for a considerable time.

Somewhat weary of the proceedings, I once threw myself back against my chair, and gazed listlessly out of the window. While thus engaged, the table was rudely pushed. Attention was drawn to the wine, still oscillating in the glasses, and I was asked whether that was not convincing. I readily granted the fact of motion, and began to feel the delicacy of my position. There were several pairs of arms upon the table, and several pairs of legs under it; but how was I, without offense, to express the conviction which I really entertained? To ward off the difficulty, I again turned a wine glass upside down and rested my ear upon it. The rim of the glass was not level, and the hair on touching it caused it to vibrate and produce a peculiar buzzing sound. A perfectly candid and warm-hearted old gentleman at the opposite side of the table, whom I may call A, drew attention to the sound, and expressed his entire belief that it was spiritual. I, however, in-

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formed him that it was the moving hair acting on the glass. The explanation was not well received, and X, in a tone of severe pleasantry, demanded whether it was the hair that had moved the table. The promptness of my negative probably satisfied him that my notion was a very different one.

The superhuman power of the spirits was next dwelt upon. The strength of man, it was stated, was unavailing in opposition to theirs. No human power could prevent the table from moving when they pulled it. During the evening this pulling of the table occurred, or rather was attempted, three times. Twice the table moved when my attention was withdrawn from it; on a third occasion, I tried whether the act could be provoked by an assumed air of inattention. Grasping the table firmly between my knees, I threw myself back in the chair, and waited, with eyes fixed on vacancy, for the pull. It came. For some seconds it was pull spirit, hold muscle; the muscle, however, prevailed, and the table remained at rest. Up to the present moment, this interesting fact is known only to the particular spirit in question and myself.

A species of mental scene painting, with which my own pursuits had long rendered me familiar, was employed to figure the changes and distribution of spiritual power. The spirits were provided with atmospheres, which combined with and interpenetrated each other, considerable ingenuity being shown in demonstrating the necessity of time in effecting the adjustment of the atmospheres. In fact, just as in science, the senses, time, and space constituted the conditions of the phenomena. A rearrangement of our positions was proposed and carried out; and soon afterward my attention was drawn to a scarcely sensible vibration on the part of the table. Several persons were leaning on the table at the time, and I asked permission to touch the "medium's" hand. "Oh, I know I tremble," was her reply. Throwing one leg across the other, I accidentally nipped a muscle, and produced thereby an involuntary vibration of the free leg. This vibration, I knew, must be communicated to the floor, and thence to the chairs of all present. I therefore intentionally promoted it. My attention was promptly drawn to the motion, and a gentleman beside me, whose value as a witness I was particularly desirous to test, expressed his belief that it was out of the compass of human power to produce so strange a tremor. "I believe," he added earnestly, "that it is entirely the spirits' work."

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"So do I," added, with heat, the candid and warm-hearted old gentleman A. "Why, sir," he continued, "I feel them at this moment shaking my chair." I stopped the motion of the leg. "Now, sir," A exclaimed, "they are gone." I began again, and A once more ejaculated. I could, however, notice that there were doubters present, who did not quite know what to think of the manifestations. I saw their perplexity; and, as there was sufficient reason to believe that the disclosure of the secret would simply provoke anger, I kept it to myself.

Again a period of conversation intervened, during which the spirits became animated. The evening was confessedly a dull one, but matters appeared to brighten towards its close. The spirits were requested to spell the name by which I am known in the heavenly world. Our host commenced repeating the alphabet, and when he reached the letter "P" a knock was heard. He began again, and the spirits knocked at the letter "O." I was puzzled, but waited for the end. The next letter knocked down was "E." I laughed, and remarked that the spirits were going to make a poet of me. Admonished for my levity, I was informed that the frame of mind proper for the occasion ought to have been superinduced by a perusal of the Bible immediately before the séance. The spelling, however, went on, and sure enough I came out a poet. But matters did not end here. Our host continued his repetition of the alphabet, and the next letter of the name proved to be "O." Here was manifestly an unfinished word; and the spirits were apparently in their most communicative mood. The knocks came from under the table, but no person present evinced the slightest desire to look under it. I asked whether I might go underneath; the permission was granted; so I crept under the table. Some tittered; but the candid old A exclaimed, "He has a right to look into the very dregs of it, to convince himself." Having pretty well assured myself that no sound could be produced under the table without its origin being revealed, I requested our host to continue his questions. He did so, but in vain. He adopted a tone of tender entreaty; but the "dear spirits" had become dumb dogs, and refused to be entreated. I continued under that table for at least a quarter of an hour, after which, with a feeling of despair as regards the prospects of humanity never before experienced, I regained my chair. Once there, the spirits resumed their loquacity, and dubbed me "Poet of Science."

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This, then, is the result of an attempt made by a scientific man to look into these spiritual phenomena. It is not encouraging; and for this reason: The present promoters of spiritual phenomena divide themselves into two classes, one of which needs no demonstration, while the other is beyond the reach of proof. The victims like to believe, and they do not like to be undeceived. Science is perfectly powerless in the presence of this frame of mind. It is, moreover, a state perfectly compatible with extreme intellectual subtlety and a capacity for devising hypotheses which only require the hardihood engendered by strong conviction, or by callous mendacity, to render them impregnable. The logical feebleness of science is not sufficiently borne in mind. It keeps down the weed of superstition, not by logic, but by slowly rendering the mental soil unfit for its cultivation. When science appeals to uniform experience, the spiritualist will retort, "How do you know that a uniform experience will continue uniform? You tell me that the sun has risen for six thousand years; that is no proof that it will rise to-morrow; within the next twelve hours it may be puffed out by the Almighty." Taking this ground, a man may maintain the story of "Jack and the Bean-Stalk" in the face of all the science in the world. You urge, in vain, that science has given us all the knowledge of the universe which we now possess, while spiritualism has added nothing to that knowledge. The drugged soul is beyond the reach of reason. It is vain that impostors are exposed, and the special demon cast out. He has but slightly to change his shape, return to his house, and find it "empty, swept, and garnished."

From "Fragments of Science."

THE SUN AS THE SOURCE OF EARTHLY FORCES

As surely as the force which moves a clock's hands is derived from the arm which winds up the clock, so surely is all terrestrial power drawn from the sun. Leaving out of account the eruptions of volcanoes, and the ebb and flow of the tides, every mechanical action on the earth's surface, every manifestation of power, organic and inorganic, vital and physical, is produced by the sun. His warmth keeps the sea liquid, and the atmosphere a gas, and all the storms which agitate both are blown by the mechanical force of the sun. He lifts the rivers and the glaciers up to the mountains; and thus the cataract and

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the avalanche shoot with an energy derived immediately from him. Thunder and lightning are also his transmitted strength. Every fire that burns and every flame that glows dispenses light and heat which originally belonged to the sun. In these days, unhappily, the news of battle is familiar to us, but every shock, and every charge, is an application, or misapplication, of the mechanical force of the sun. He blows the trumpet, he urges the projectile, he bursts the bomb. And remember, this is not poetry, but rigid mechanical truth. He rears, as I have said, the whole vegetable world, and through it the animal; the lilies of the field are his workmanship, the verdure of the meadows, and the cattle upon a thousand hills. He forms the muscle, he urges the blood, he builds the brain. His fleetness is in the lion's foot; he springs in the panther; he soars in the eagle; he slides in the snake. He builds the forest and hews it down, the power which raised the tree, and which wields the ax, being one and the same. The clover sprouts and blossoms, and the scythe of the mower swings, by the operation of the same force. The sun digs the ore from our mines, he rolls the iron; he rivets the plates, he boils the water; he draws the train. He not only grows the cotton, but he spins the fibre and weaves the web. There is not a hammer raised, a wheel turned, or a shuttle thrown, that is not raised, and turned, and thrown by the sun. His energy is poured freely into space, but our world is a halting place where this energy is conditioned. Here the Proteus works his spells; the self-same essence takes a million shapes and hues, and finally dissolves into its primitive and almost formless form. The sun comes to us as heat; he quits us as heat; and between his entrance and departure the multiform powers of our globe appear. They are all special forms of solar power — the molds into which his strength is temporarily poured, in passing from its source through infinitude.

Presented rightly to the mind, the discoveries and generalizations of modern science constitute a poem more sublime than has ever yet been addressed to the intellect and imagination of man. The natural philosopher of to-day may dwell amid conceptions which beggar those of Milton. So great and grand are they, that, in the contemplation of them, a certain force of character is requisite to preserve us from bewilderment. Look at the integrated energies of our world — the stored power of our coal fields; our winds and rivers; our fleets, armies and guns. What are they? They are

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all generated by a portion of the sun's energy, which does not amount to an infinitesimal part of the whole. Multiplying our powers by millions of millions, we do not reach the sun's expenditure. And still, notwithstanding this enormous drain, in the lapse of human history we are unable to detect a diminution of his store. Measured by our largest terrestrial standards, such a reservoir of power is infinite; but it is our privilege to rise above these standards, and to regard the sun himself as a speck in infinite extension, —a mere drop in the universal sea. We analyze the space in which he is immersed, and which is the vehicle of his power. We pass to other systems and other suns, each pouring forth energy like our own, but still without infringement of the law, which reveals immutability in the midst of change, which recognizes incessant transference and conversion, but neither final gain nor loss. This law generalizes the aphorism of Solomon, that there is nothing new under the sun, by teaching us to detect everywhere, under its infinite variety of appearances, the same primeval force. To Nature nothing can be added; from Nature nothing can be taken away; the sum of her energies is constant, and the utmost man can do in the pursuit of physical truth, or in the application of physical knowledge, is to shift the constituents of the never-varying total, and out of one of them to form another. The law of conversation rigidly excludes both creation and annihilation. Waves may change to ripples, and ripples to waves,—magnitude may be substituted for number, and number for magnitude,—asteroids may aggregate to suns, suns may resolve themselves into floræ and faunæ, and floræ and faunæ melt in air,—the flux of power is eternally the same. It rolls in music through the ages, and all terrestrial energy,—the manifestations of life, as well as the display of phenomena, are but the modulations of its rhythm.

From «Heat as a Mode of Motion.»

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FRANÇOIS MARIE AROUET DE VOLTAIRE

(1694–1778)

VOLTAIRE was born in Paris, November 21th, 1694. His father, François Arouet, was a notary, and the family to which he belonged were middle-class people in good circumstances. The aristocratic "de Voltaire," which François Marie added to the family name for purposes of his own, has obscured the respectable Arouets, but except that they were middle-class people, he had no reason to be ashamed of them. As a result of the friendship of the Abbé de Châteauneuf for his mother, he was carefully educated in what was then the Jesuit Collège Louis-le-Grand. While still at school he showed unmistakable indications of genius. His wit, his verses, and the influence of his Jesuit patrons secured him the favor of court circles in Paris, and he began the remarkable career as a court favorite and iconoclast, poet, dramatist, historian, philosopher, buffoon, and reformer, which has had no parallel in modern times. Often persecuted and sometimes imprisoned for his iconoclastic utterances, he had no more hesitation in recanting his opinion to escape martyrdom than he had in returning to it and reiterating it as soon as he was at a safe distance from his persecutors. His writings in prose and verse, formidable in quantity as in their general tendencies, may not have been directed by a common and well-defined purpose, but they were all the result of the same general impulse — an impulse which moved in him and through him as it did in his generation, impelling France towards the overthrow of feudal aristocracy and absolute monarchy. From July, 1750, to March, 1753, Voltaire lived with Frederick the Great, who had been his warm admirer; but when the two philosophers became better acquainted with each other, they found it impossible to reconcile conflicting details in their plans for a really systematic universe, and as neither of them was accustomed to giving up his own way, they parted in anger, and Frederick was ungrateful and unphilosophical enough to have his instructor in philosophy arrested. The arrest, which occurred while Voltaire was returning to France, was not intended to be anything more than a piece of friendly insult, however, and, after being sufficiently maltreated at Frankfort, Voltaire was released and allowed to proceed to France, where, after several years of unsettled life, he purchased the estate of Ferney. There he lived from 1758 until his death, which

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occurred May 30th, 1778, while he was visiting his enthusiastic friends in Paris. It is impossible to estimate the extent of Voltaire's influence, and it would be wearisome to attempt to catalogue his works. In the edition of "Kehl," 1784, and of "Paris," 1829, they make seventy-two volumes. The visit to England which resulted in some of the best of his literary essays ("Letters on England") was made in 1726, and he remained until 1729. Making the acquaintance of Young, Congreve, Pope, and Bolingbroke, he formed his taste by the study of the masters of English literature. Of Voltaire's morals, his admirers are not anxious to speak at unnecessary length. That his influence in forcing changes necessary for progress was great, his worst enemies have long ago conceded. His character as a reformer might have become utterly contemptible if he had not made his influence irresistible. "He could not bring himself to testify in any open and dangerous manner for what he thought to be truth," writes Prof. Saintsbury, with a clear understanding of his vital weakness of character; and we have a valid suggestion of the secret of his strength when Saintsbury adds that he could not "refrain from attacking by every artifice and covert enginery what he thought to be falsehood."

W. V. B.

ON LORD BACON

Not long since the trite and frivolous question following was debated in a very polite and learned company, *viz.*, Who was the greatest man, Cæsar, Alexander, Tamerlane, Cromwell, etc.?

Somebody answered that Sir Isaac Newton excelled them all. The gentleman's assertion was very just; for if true greatness consists in having received from heaven a mighty genius, and in having employed it to enlighten our own mind and that of others, a man like Sir Isaac Newton, whose equal is hardly found in a thousand years, is the truly great man. And those politicians and conquerors (and all ages produce some) were generally so many illustrious wicked men. That man claims our respect who commands over the minds of the rest of the world by the force of truth, not those who enslave their fellow-creatures; he who is acquainted with the universe, not they who deface it.

Since, therefore, you desire me to give you an account of the famous personages whom England has given birth to, I shall begin with Lord Bacon, Mr. Locke, Sir Isaac Newton, etc. Afterwards the warriors and ministers of state shall come in their order.

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I must begin with the celebrated Viscount Verulam, known in Europe by the name of Bacon, which was that of his family. His father had been Lord Keeper, and himself was a great many years Lord Chancellor under King James I. Nevertheless, amidst the intrigues of a court, and the affairs of his exalted employment, which alone were enough to engross his whole time, he yet found so much leisure for study as to make himself a great philosopher, a good historian, and an elegant writer; and a still more surprising circumstance is that he lived in an age in which the art of writing justly and elegantly was little known, much less true philosophy. Lord Bacon, as is the fate of man, was more esteemed after his death than in his lifetime. His enemies were in the British court, and his admirers were foreigners.

When the Marquis d'Effiat attended in England upon the Princess Henrietta Maria, daughter to Henry IV., whom King Charles I. had married, that minister went and visited Lord Bacon, who, being at that time sick in his bed, received him with the curtains shut close. «You resemble the angels,» says the Marquis to him; «we hear those beings spoken of perpetually, and we believe them superior to men, but are never allowed the consolation to see them.»

You know that this great man was accused of a crime very unbecoming a philosopher,—I mean bribery and extortion. You know that he was sentenced by the House of Lords to pay a fine of about four hundred thousand French livres, to lose his peerage and his dignity of chancellor; but in the present age the English revere his memory to such a degree, that they will scarce allow him to have been guilty. In case you should ask what are my thoughts on this head, I shall answer you in the words which I heard Lord Bolingbroke use on another occasion. Several gentlemen were speaking, in his company, of the avarice with which the late Duke of Marlborough had been charged, some examples whereof being given, Lord Bolingbroke was appealed to (who, having been in the opposite party, might perhaps, without the imputation of indecency, have been allowed to clear up that matter): «He was so great a man,» replied his lordship, «that I have forgot his vices.»

I shall therefore confine myself to those things which so justly gained Lord Bacon the esteem of all Europe.

The most singular and the best of all his pieces is that which, at this time, is the most useless and the least read,—I mean his

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"Novum Scientiarum Organum." This is the scaffold with which the new philosophy was raised; and when the edifice was built, part of it, at least the scaffold was no longer of service.

Lord Bacon was not yet acquainted with nature, but then he knew, and pointed out, the several paths that lead to it. He had despised in his younger years the thing called philosophy in the universities, and did all that lay in his power to prevent those societies of men instituted to improve human reason from depraving it by their quiddities, their horrors of the vacuum, their substantial forms, and all those impertinent terms which not only ignorance had rendered venerable, but which had been made sacred by their being ridiculously blended with religion.

He is the father of experimental philosophy. It must, indeed, be confessed that very surprising secrets had been found out before his time — the sea compass, printing, engraving on copper plates, oil painting, looking-glasses; the art of restoring, in some measure, old men to their sight by spectacles; gunpowder, etc., had been discovered. A new world had been fought for, found, and conquered. Would not one suppose that these sublime discoveries had been made by the greatest philosophers, and in ages much more enlightened than the present? But it was far otherwise; all these great changes happened in the most stupid and barbarous times. Chance only gave birth to most of those inventions; and it is very probable that what is called chance contributed very much to the discovery of America; at least it has been always thought that Christopher Columbus undertook his voyage merely on the relation of a captain of a ship which a storm had driven as far westward as the Caribbean Island. Be this as it will, men had sailed round the world, and could destroy cities by an artificial thunder more dreadful than the real one; but, then, they were not acquainted with the circulation of the blood, the weight of the air, the laws of motion, light, the number of our planets, etc. And a man who maintained a thesis on Aristotle's "Categories," on the universals *a parte rei*, or such-like nonsense, was looked upon as a prodigy.

The most astonishing, the most useful inventions, are not those which reflect the greatest honor on the human mind. It is to a mechanical instinct, which is found in many men, and not to true philosophy, that most arts owe their origin.

The discovery of fire, the art of making bread, of melting and preparing metals, of building houses, and the invention of the

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shuttle, are infinitely more beneficial to mankind than printing or the sea compass; and yet these arts were invented by uncultivated, savage men.

What a prodigious use the Greeks and Romans made afterwards of mechanics! Nevertheless, they believed that there were crystal heavens, that the stars were small lamps which sometimes fell into the sea, and one of their greatest philosophers, after long researches, found that the stars were so many flints which had been detached from the earth.

In a word, no one before Lord Bacon was acquainted with experimental philosophy, nor with the several physical experiments which have been made since his time. Scarce one of them but is hinted at in his work, and he himself had made several. He made a kind of pneumatic engine, by which he guessed the elasticity of the air. He approached on all sides, as it were, to the discovery of its weight, and had very near attained it, but some time after Torricelli seized upon this truth. In a little time experimental philosophy began to be cultivated on a sudden in most parts of Europe. It was a hidden treasure which Lord Bacon had some notion of, and which all the philosophers, encouraged by his promises, endeavored to dig up.

But that which surprised me most was to read in his work, in express terms, the new attraction, the invention of which is ascribed to Sir Isaac Newton.

We must search, says Lord Bacon, whether there may not be a kind of magnetic power which operates between the earth and heavy bodies, between the moon and the ocean, between the planets, etc. In another place he says, either heavy bodies must be carried towards the centre of the earth, or must be reciprocally attracted by it; and in the latter case it is evident that the nearer bodies, in their falling, draw towards the earth, the stronger they will attract one another. We must, says he, make an experiment to see whether the same clock will go faster on the top of a mountain or at the bottom of a mine; whether the strength of the weights decreases on the mountain and increases in the mine. It is probable that the earth has a true attractive power.

This forerunner in philosophy was also an elegant writer, a historian, and a wit.

His moral essays are greatly esteemed, but they were drawn up in the view of instructing rather than of pleasing; and, as

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they are not a satire upon mankind, like Rochefoucauld's "Maxims," nor written upon a skeptical plan, like Montaigne's "Essays," they are not so much read as those two ingenious authors.

His "History of Henry VII." was looked upon as a masterpiece, but how is it possible that some persons can presume to compare so little a work with the history of our illustrious Thuanus?

Speaking about the famous impostor Perkin, son to a converted Jew, who assumed boldly the name and title of Richard IV., King of England, at the instigation of the Duchess of Burgundy, and who disputed the crown with Henry VII., Lord Bacon writes as follows:—

"At this time the King began again to be haunted with sprites, by the magic and curious arts of the Lady Margaret, who raised up the ghost of Richard, Duke of York, second son to King Edward IV., to walk and vex the King.

"After such time as she (Margaret of Burgundy) thought he (Perkin Warbeck) was perfect in his lesson, she began to cast with herself from what coast this blazing star should first appear, and at what time it must be upon the horizon of Ireland; for there had the like meteor strong influence before."

Methinks our sagacious Thuanus does not give in to such fustian, which formerly was looked upon as sublime, but in this age is justly called nonsense.

Complete. Number XII. of "Letters on England."

ON THE REGARD THAT OUGHT TO BE SHOWN TO MEN OF LETTERS

NEITHER the English nor any other people have foundations established in favor of the polite arts like those in France. There are universities in most countries, but it is in France only that we meet with so beneficial an encouragement for astronomy and all parts of the mathematics, for physic, for researches into antiquity, for painting, sculpture, and architecture. Louis XIV. has immortalized his name by these several foundations, and this immortality did not cost him two hundred thousand livres a year.

I must confess that one of the things I very much wonder at is that as the Parliament of Great Britain have promised a

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reward of £20,000 to any person who may discover the longitude, they should never have once thought to imitate Louis XIV. in his munificence with regard to the arts and sciences.

Merit, indeed, meets in England with rewards of another kind, which redound more to the honor of the nation. The English have so great a veneration for exalted talents, that a man of merit in their country is always sure of making his fortune. Mr. Addison in France would have been elected a member of one of the academies, and, by the credit of some women, might have obtained a yearly pension of twelve hundred livres, or else might have been imprisoned in the Bastile, upon pretense that certain strokes in his tragedy of Cato had been discovered which glanced at the porter of some man in power. Mr. Addison was raised to the post of Secretary of State in England. Sir Isaac Newton was made Master of the Royal Mint. Mr. Congreve had a considerable employment. Mr. Prior was Plenipotentiary. Dr. Swift is Dean of St. Patrick's in Dublin, and is more revered in Ireland than the Primate himself. The religion which Mr. Pope professes excludes him, indeed, from preferments of every kind, but then it did not prevent his gaining two hundred thousand livres by his excellent translation of Homer. I myself saw a long time in France the author of "Rhadamistus" ready to perish for hunger. And the son of one of the greatest men our country ever gave birth to, and who was beginning to run the noble career which his father had set him, would have been reduced to the extremes of misery had he not been patronized by Monsieur Fagon.

But the circumstance which mostly encourages the arts in England is the great veneration which is paid them. The picture of the Prime Minister hangs over the chimney of his own closet, but I have seen that of Mr. Pope in twenty noblemen's houses. Sir Isaac Newton was revered in his lifetime, and had a due respect paid to him after his death,—the greatest men in the nation disputing who should have the honor of holding up his pall. Go into Westminster Abbey, and you will find that what raises the admiration of the spectator is not the mausoleums of the English kings, but the monuments which the gratitude of the nation has erected to perpetuate the memory of those illustrious men who contributed to its glory. We view their statues in that abbey in the same manner as those of Sophocles, Plato, and other immortal personages were viewed in Athens; and I am persuaded that the bare sight of those glorious monuments has

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fired more than one breast, and been the occasion of their becoming great men.

The English have even been reproached with paying too extravagant honors to mere merit, and censured for interring the celebrated actress Mrs. Oldfield in Westminster Abbey, with almost the same pomp as Sir Isaac Newton. Some pretend that the English had paid her these great funeral honors purposely to make us more strongly sensible of the barbarity and injustice which they object to in us, for having buried Mademoiselle Le Couvreur ignominiously in the fields.

But be assured from me that the English were prompted by no other principle in burying Mrs. Oldfield in Westminster Abbey than their good sense. They are far from being so ridiculous as to brand with infamy an art which has immortalized a Euripides and a Sophocles; or to exclude from the body of their citizens a set of people whose business is to set off with the utmost grace of speech and action those pieces which the nation is proud of.

Under the reign of Charles I. and in the beginning of the civil wars raised by a number of rigid fanatics, who at last were the victims to it, a great many pieces were published against theatrical and other shows, which were attacked with the greater virulence because that monarch and his queen, daughter to Henry I. of France, were passionately fond of them.

One Mr. Prynne, a man of most furiously scrupulous principles, who would have thought himself damned had he worn a cassock instead of a short cloak, and have been glad to see one half of mankind cut the other to pieces for the glory of God, and the *Propaganda Fide*, took it into his head to write a most wretched satire against some pretty good comedies, which were exhibited very innocently every night before their majesties. He quoted the authority of the Rabbis, and some passages from St. Bonaventura, to prove that the "Œdipus" of Sophocles was the work of the evil spirit; that Terence was excommunicated *ipso facto;* and added that doubtless Brutus, who was a very severe Jansenist, assassinated Julius Cæsar for no other reason but because he, who was Pontifex Maximus, presumed to write a tragedy the subject of which was "Œpidus." Lastly, he declared that all who frequented the theatre were excommunicated, as they thereby renounced their baptism. This was casting the highest insult on the king and all the royal family; and as the English loved their prince at that time, they could not bear to hear a

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writer talk of excommunicating him, though they themselves afterwards cut his head off. Prynne was summoned to appear before the Star Chamber; his wonderful book, from which Father Lebrun stole his, was sentenced to be burned by the common hangman, and himself to lose his ears. His trial is now extant.

The Italians are far from attempting to cast a blemish on the opera, or to excommunicate Signor Senesino or Signora Cuzzoni. With regard to myself, I could presume to wish that the magistrates would suppress I know not what contemptible pieces written against the stage. For when the English and Italians hear that we brand with the greatest mark of infamy an art in which we excel; that we excommunicate persons who receive salaries from the king; that we condemn as impious a spectacle exhibited in convents and monasteries; that we dishonor sports in which Louis XIV. and Louis XV. performed as actors; that we give the title of the devil's works to pieces which are received by magistrates of the most severe character, and represented before a virtuous queen; when, I say, foreigners are told of this insolent conduct, this contempt for the royal authority, and this Gothic rusticity which some presume to call Christian severity, what idea must they entertain of our nation? And how will it be possible for them to conceive, either that our laws give a sanction an to art which is declared infamous, or that some persons dare to stamp with infamy an art which receives a sanction from the laws, is rewarded by kings, cultivated and encouraged by the greatest men, and admired by whole nations? And that Father Lebrun's impertinent libel against the stage is seen in a bookseller's shop, standing the very next to the immortal labors of Racine, of Corneille, of Molière, etc.?

Complete. Number XXIII. of «Letters on England.» Morley's edition.

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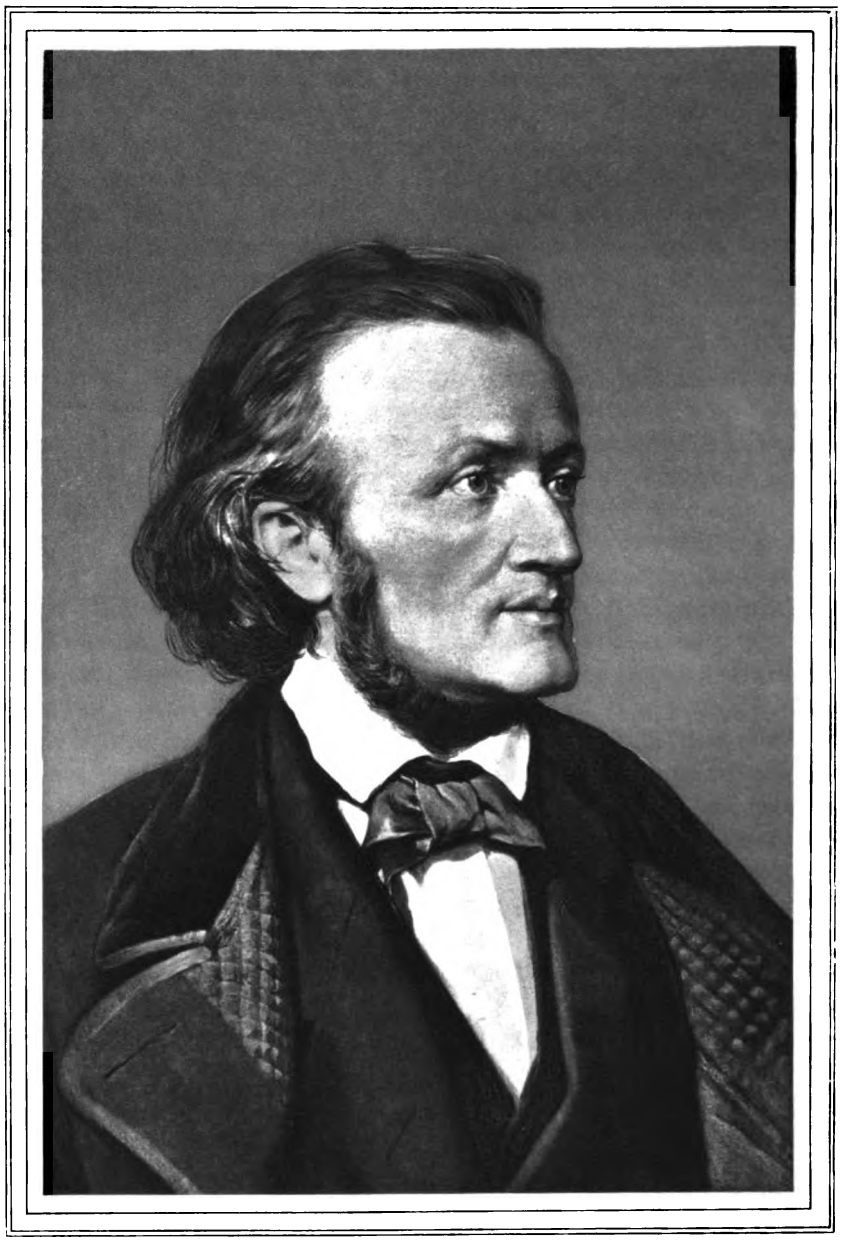

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RICHARD WAGNER

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RICHARD WAGNER

(1813–1883)

WAGNER'S essays and treatises on music, art, literature, and philosophy have been collected into ten thick volumes which have genius enough in them to have made him famous had he been unknown as a musician. They have, too, all the originality and aggressive individuality which those who refuse to admire his music call eccentricity. By no means a great master of prose style, Wagner is at all times a great man who lacks little of being a great thinker. No matter how obscure his sentences may become at times, it is never safe to leave one of them without mastering his meaning, as far as it is possible to do so. His whole life is full of meaning, and everything he writes is full of his life purposes.

Born in Leipsic, May 22d, 1813, he was educated in the University of his native city, where also he began the systematic study of music. In 1833 he became chorus master in the theatre at Würzburg. From 1834 to 1842 he lived and worked successively at Magdeburg, Königsburg, and Paris. In 1843 he was appointed court Kapellmeister at Dresden and remained there until 1849, when he fled to Paris to escape arrest on a charge of complicity in the revolutionary movement of that year. After living in Zurich, London, and Paris until 1861, he returned to Germany and lived a comparatively peaceful life as a composer and musical director in different German cities, until his death, February 13th, 1883. He was twice married, his second wife being Liszt's daughter, Cosima. He took up his residence at Bayreuth in 1872, and in 1876 completed there the theatre which he opened with the performance of the famous "Nibelungen" tetralogy, — comaposition in which, as in all his works, he seems to have attempted to give expression to the ethical impulses which have moved the Teutonic race through the whole course of its history.

NATURE, MAN, AND ART

AS MAN stands to Nature, so stands Art to Man. When Nature had developed in herself those attributes which included the conditions for the existence of Man, then Man spontaneously evolved. In like manner, as soon as human life had engendered from itself the conditions for the manifestment of Art-work, this too stepped self-begotten into life.

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Nature engenders her myriad forms without caprice or arbitrary aim (« *absichtlos und unwillkurlich* »), according to her need (« *Bedurfniss* »), and therefore of necessity (« *Nothwendigkeit* »). This same necessity is the generative and formative force of human life. Only that which is uncapricious and unarbitrary can spring from a real need; but on need alone is based the very principle of Life.

Man only recognizes Nature's necessity by observing the harmonious connection of all her phenomena; so long as he does not grasp the latter, she seems to him Caprice.

From the moment when man perceived the difference between himself and nature, and thus commenced his own development as man, by breaking loose from the unconsciousness of natural animal life and passing over into conscious life,—when he thus looked Nature in the face and from the first feelings of his dependence on her, thereby aroused, evolved the faculty of thought, —from that moment did error begin, as the earliest utterance of consciousness. But Error is the mother of Knowledge; and the history of the birth of Knowledge out of Error is the history of the human race, from the myths of primal ages down to the present day.

Man erred, from the time when he set the cause of Nature's workings outside the bounds of Nature's self, and for the physical phenomena subsumed a super-physical, anthropomorphic, and arbitrary cause; when he took the endless harmony of her unconscious, instinctive energy for the arbitrary demeanor of disconnected finite forces. Knowledge consists in the hating of this error, in fathoming the necessity of phenomena whose underlying basis had appeared to us Caprice.

Through this knowledge does Nature grow conscious of herself; and verily by man himself, who only through discriminating between himself and Nature has attained that point where he can apprehend her, by making her his « object. » But this distinction is merged once more, when man recognizes the essence of nature as his very own, and perceives the same necessity in all the elements and lives around him, and therefore in his own existence no less than in Nature's being; thus not only recognizing the mutual bond of union between all natural phenomena, but also his own community with Nature.

If Nature then, by her solidarity with man, attains in man her consciousness, and if man's life is the very activation of this con-

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sciousness,— as it were, the portraiture in brief of Nature,— so does man's life itself gain understanding by means of Science, which makes this human life in turn an object of experience. But the activation of the consciousness attained by Science, the portrayal of the Life that it has learned to know, the impress of this life's necessity and truth, is — Art.

Man will never be that which he can and should be until his life is a true mirror of nature, a conscious following of the only real necessity, the inner natural necessity, and is no longer held in subjugation to an outer artificial counterfeit,— which is thus no necessary, but an arbitrary power. Then first will man become a living man; whereas till now he carries on a mere existence, dictated by the maxims of this or that Religion, Nationality, or State. In like manner will Art not be the thing she can and should be, until she is or can be the true, conscious image and exponent of the real Man, and of man's genuine, nature-bidden life; until she therefore need no longer borrow the conditions of her being from the errors, perversities, and unnatural distortions of our modern life.

The real man will, therefore, never be forthcoming, until true human nature, and not the arbitrary statutes of the state, shall model and ordain his life; while real art will never live, until its embodiments need be subject only to the laws of Nature, and not to the despotic whims of Mode. For as man only then becomes free, when he gains the glad consciousness of his oneness with Nature; so does Art only then gain freedom, when she has no more to blush for her affinity with actual life. But only in the joyous consciousness of his oneness with Nature does man subdue his dependence on her; while Art can only overcome her dependence upon life through her oneness with the life of free and genuine men.

Complete. «Man and Art,» § 1.

LIFE, SCIENCE, AND ART

While man involuntarily molds his life according to the notions he has gathered from his arbitrary views of nature, and embalms their intuitive expression in Religion, these notions become for him in Science the subject of conscious, intentional review and scrutiny.

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The path of Science lies from error to knowledge, from fancy («*Vorstellung*») to reality, from Religion to Nature. In the beginning of Science, therefore, Man stands toward life in the same relation as he stood towards the phenomena of Nature when he first commenced to part his life from hers. Science takes over the arbitrary concepts of the human brain, in their totality; while, by her side, life follows in its totality the instinctive evolution of necessity. Science thus bears the burden of the sins of life, and expiates them by her own self-abrogation; she ends in her direct antithesis, in the knowledge of nature, in the recognition of the unconscious, instinctive, and therefore real, inevitable, and physical. The character of science is therefore finite; that of life, unending; just as error is of time, but truth eternal. But that alone is true and living which is sentient, and hearkens to the terms of physicality (*Sinnlichkeit*). Error's crowning folly is the arrogance of Science in renouncing and contemning the world of sense (*Sinnlichkeit*); whereas the highest victory of Science is her self-accomplished crushing of this arrogance, in the acknowledgment of the teaching of the senses.

The end of Science is the justifying of the unconscious, the giving of self-consciousness to life, the reinstatement of the senses in their perceptive rights, the sinking of caprice in the world-will («*Wollen*») of necessity. Science is therefore the vehicle of knowledge, her procedure mediate, her goal an intermediation; but life is the great ultimate, a law unto itself. As science melts away into the recognition of the ultimate and self-determinate reality of actual life itself, so does this avowal win its frankest, most direct expression in art, or rather in the work of art.

True that the artist does not at first proceed directly; he certainly sets about his work in an arbitrary, selective, and meditating mood. But while he plays the go-between and picks and chooses, the product of his energy is not as yet the work of art; nay, his procedure is the rather that of science, who seeks and probes, and therefore errs in her caprice. Only when his choice is made, when this choice was born from pure necessity,—when thus the artist has found himself again in the subject of his choice, as perfected man finds his true self in Nature,—then steps the Art-work into life, then first is it a real thing, a self-conditioned and immediate entity.

The actual Art-work, that is, its immediate physical portrayal, in the moment of its liveliest embodiment, is therefore the only true

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redemption of the artist; the uprootal of the final trace of busy, purposed choice; the confident determination of what was hitherto a mere imagining; the enfranchisement of thought in sense; the assuagement of the life-need in life itself.

The Art-work, thus conceived as an immediate vital act, is therewith the perfect reconcilement of science with life, the laurel wreath which the vanquished, redeemed by her defeat, reaches in joyous homage to her acknowledged victor.

Complete. «Man and Art,» § 2.

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ALFRED RUSSEL WALLACE

(1822–)

ALFRED RUSSEL WALLACE, who ranks with Darwin as an expounder of the theory of Evolution through Natural Selection, was born in Monmouthshire, England, January 8th, 1822. He was an architect by profession, but in 1845 he gave up everything else for the study of natural history, to which he devoted his life. After travel and scientific research in South America and the Malay Archipelago, he prepared a paper "On the Tendency of Varieties to Depart Indefinitely from the Original Type," which was read July 1st, 1858. Darwin's paper on the same subject appeared simultaneously with it. The two naturalists, working under a common impulse and following parallel lines of investigation, reached a similar conclusion and continued thereafter to co-operate in developing their joint theory. Wallace's bent was more towards original investigation than Darwin's, whose greatest successes are due to his genius for co-ordinating and comprehending the material accumulated for him by others. Among Wallace's notable publications are "The Malay Archipelago," 1869; "Contributions to the Theory of Natural Selection," 1870; "Tropical Nature," 1878; and "Land Nationalization," 1882.

THE LIKENESS OF MONKEYS TO MEN

IF THE skeletons of an orang-outang and a chimpanzee be compared with that of a man, there will be the most wonderful resemblance, together with a very marked diversity. Bone for bone, throughout the whole structure, will be found to agree in general form, position, and function, the only absolute differences being that the orang has nine wrist bones, whereas man and the chimpanzee have but eight; and the chimpanzee has thirteen pairs of ribs, whereas the orang, like man, has but twelve. With these two exceptions, the differences are those of shape, proportion, and direction only, though the resulting differences in the external form and motions are very considerable. The greatest of these are, that the feet of the anthropoid or man-like apes, as well as those of all monkeys, are formed like hands, with large

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opposable thumbs fitted to grasp the branches of trees, but unsuitable for erect walking, while the hands have weak small thumbs, but very long and powerful fingers, forming a hook rather than a hand adapted for climbing up trees and suspending the whole weight from horizontal branches. The almost complete identity of the skeleton, however, and the close similarity of the muscles and of all the internal organs, have produced that striking and ludicrous resemblance to man which every one recognizes in these higher apes and, in a less degree, in the whole monkey tribe; the face and features, the motions, attitudes, and gestures being often a strange caricature of humanity. Let us, then, examine a little more closely in what the resemblance consists, and how far, and to what extent, these animals really differ from us.

Besides the face, which is often wonderfully human — although the absence of any protuberant nose gives it often a curiously infantile aspect, monkeys, and especially apes, resemble us most closely in the hand and arm. The hand has well-formed fingers with nails, and the skin of the palm is lined and furrowed like our own. The thumb is, however, smaller and weaker than ours, and is not so much used in taking hold of anything. The monkey's hand is, therefore, not so well adapted as that of man for a variety of purposes, and cannot be applied with such precision in holding small objects, while it is unsuitable for performing delicate operations such as tying a knot or writing with a pen. A monkey does not take hold of a nut with its forefinger and thumb as we do, but grasps it between the fingers and the palm in a clumsy way, just as a baby does before it has acquired the proper use of its hand. Two groups of monkeys — one in Africa and one in South America — have no thumbs on their hands, and yet they do not seem to be in any respect inferior to other kinds which possess it. In most of the American monkeys the thumb bends in the same direction as the fingers, and in none is it so perfectly opposed to the fingers as our thumbs are; and all these circumstances show that the hand of the monkey is, both structurally and functionally, a very different and very inferior organ to that of man, since it is not applied to similar purposes, nor is it capable of being so applied.

When we look at the feet of monkeys we find a still greater difference, for these have much larger and more opposable thumbs and are therefore more like our hands; and this is the case with all monkeys, so that even those which have no thumbs on their

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hands or have them small and weak and parallel to the fingers, have always large and well-formed thumbs on their feet. It was on account of this peculiarity that the great French naturalist, Cuvier, named the whole group of monkeys Quadrumana, or four-handed animals, because, besides the two hands on their fore limbs, they have also two hands in place of feet on their hind limbs. Modern naturalists have given up the use of this term, because they say that the hind extremities of all monkeys are really feet, only these feet are shaped like hands; but this is a point of anatomy, or rather of nomenclature, which we need not here discuss.

Let us, however, before going further, inquire into the purpose and use of this peculiarity, and we shall then see that it is simply an adaptation to the mode of life of the animals which possess it. Monkeys, as a rule, live in trees, and are especially abundant in the great tropical forests. They feed chiefly upon fruits, and occasionally eat insects and birds' eggs, as well as young birds, all of which they find in the trees; and, as they have no occasion to come down to the ground, they travel from tree to tree by jumping or swinging, and thus pass the greater part of their lives entirely among the leafy branches of lofty trees. For such a mode of existence, they require to be able to move with perfect ease upon large or small branches, and to climb up rapidly from one bough to another. As they use their hands for gathering fruit and catching insects or birds, they require some means of holding on with their feet, otherwise they would be liable to continual falls, and they are able to do this by means of their long finger-like toes and large opposable thumbs, which grasp a branch almost as securely as a bird grasps its perch. The true hands, on the contrary, are used chiefly to climb with, and to swing the whole weight of the body from one branch or one tree to another, and for this purpose the fingers are very long and strong, and in many species they are further strengthened by being partially joined together, as if the skin of our fingers grew together as far as the knuckles. This shows that the separate action of the fingers, which is so important to us, is little required by monkeys, whose hand is really an organ for climbing and seizing food, while their foot is required to support them firmly in any position on the branches of trees, and for this purpose it has become modified into a large and powerful grasping hand.

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Another striking difference between monkeys and men is that the former never walk with ease in an erect posture, but always use their arms in climbing or in walking on all fours like most quadrupeds. The monkeys that we see in the streets dressed up and walking erect only do so after much drilling and teaching, just as dogs may be taught to walk in the same way; and the posture is almost as unnatural to the one animal as it is to the other. The largest and most manlike of the apes — the gorilla, chimpanzee, and orang-outang — also walk usually on all fours; but in these the arms are so long and the legs so short that the body appears half erect when walking; and they have the habit of resting on the knuckles of the hands, not on the palms like the smaller monkeys, whose arms and legs are more nearly of an equal length, which tends still further to give them a semi-erect position. Still, they are never known to walk of their own accord on their hind legs only, though they can do so for short distances, and the story of their using a stick and walking erect by its help in the wild state is not true. Monkeys, then, are both four-handed and four-footed beasts; they possess four hands formed very much like our hands, and capable of picking up or holding any small object in the same manner; but they are also four-footed, because they use all four limbs for the purpose of walking, running, or climbing; and, being adapted to this double purpose, the hands want the delicacy of touch and the freedom as well as the precision of movement which ours possess. Man alone is so constructed that he walks erect with perfect ease, and has his hands free for any use to which he wishes to apply them; and this is the great and essential bodily distinction between monkeys and men.

From the Contemporary Review.

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HORACE WALPOLE

(1717–1797)

HORACE WALPOLE, forgotten as the fourth Earl of Orford, but remembered as the author of "The Castle of Otranto," was born in London, October 5th, 1717. After leaving Cambridge, he traveled on the Continent, accompanied by the poet Gray; and before returning to England, spent a year at Florence. In 1741 he entered Parliament as a Liberal, but his opponents have not neglected to record that he secured lucrative sinecures through his family influence and used the revenues from them to enlarge and adorn his celebrated house on Strawberry Hill. "The Castle of Otranto," by which he is best remembered, appeared in 1765. His "Anecdotes of Painting in England" were published between 1762 and 1771. He died March 2d, 1797. The "Elegant Epistle" intended for posterity, but pretended to be written for the sole benefit of some convenient acquaintance, was a favorite recreation of eighteenth-century "wits." Walpole left a notable collection of such "Letters," an edition of which, edited by Cunningham, appeared in 1857–59.

WILLIAM HOGARTH

HOGARTH was born in the parish of St. Bartholomew, London, the son of a low tradesman, who bound him to a mean engraver of arms* on plate; but before his time was expired he felt the impulse of genius, and felt it directed him to painting, though little apprised at that time of the mode nature had intended he should pursue. His apprenticeship was no sooner expired than he entered into the academy in St. Martin's Lane, and studied drawing from the life, in which he never attained to great excellence. It was character, the passions, the soul, that his genius was given him to copy. In coloring he proved no greater a master; his force lay in expression, not in tints and chiaroscuro. At first he worked for booksellers, and designed and engraved plates for several books; and, which is extraordi-

* This is wrong; it was to Mr. Gamble, an eminent silversmith. Nichol's "Biography."

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nary, no symptom of genius dawned in those plates. His "Hudibras" was the first of his works that marked him as a man above the common; yet what made him then noticed now surprises us, to find so little humor in an undertaking so congenial to his talents. On the success, however, of those plates, he commenced painter, a painter of portraits: the most ill-suited employment imaginable to a man whose turn certainly was not flattery, nor his talent adapted to look on vanity without a sneer. Yet his facility in catching a likeness, and the method he chose of painting families and conversations in small, then a novelty, drew him prodigious business for some time. It did not last: either from his applying to the real bent of his disposition, or from his customers apprehending that a satirist was too formidable a confessor for the devotees of self-love. He had already dropped a few of his smaller prints on some reigning follies; but as the dates are wanting on most of them, I cannot ascertain which, though those on the South Sea and "Rabbit Woman" prove that he had early discovered his talent for ridicule, though he did not then think of building his reputation or fortune on its powers.

His "Midnight Modern Conversation" was the first work that showed his command of character; but it was "The Harlot's Progress," published in 1729 or 1730, that established his fame. The pictures were scarce finished, and no sooner exhibited to the public, and the subscription opened, than above twelve hundred names were entered on his book. The familiarity of the subject and the propriety of the execution made it tasted by all ranks of people. Every engraver set himself to copy it, and thousands of imitations were dispersed all over the kingdom. It was made into a pantomime, and performed on the stage. The "Rake's Progress," perhaps superior, had not so much success, from want of novelty; nor, indeed, is the print of "The Arrest" equal in merit to the others.

The curtain was now drawn aside, and his genius stood displayed in its full lustre. From time to time he continued to give those works that should be immortal, if the nature of his art will allow it. Even the receipts for his subscriptions had wit in them. Many of his plates he engraved himself, and often expunged faces etched by his assistants when they had not done justice to his ideas.

Not content with shining in a path untrodden before, he was ambitious of distinguishing himself as a painter of history. But

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not only his coloring and drawing rendered him unequal to the task; the genius that had entered so feelingly into the calamities and crimes of familiar life deserted him in a walk that called for dignity and grace. The burlesque turn of his mind mixed itself with the most serious subjects. In his "Danaë," the old nurse tries a coin of the golden shower with her teeth to see if it is true gold; in the "Pool of Bethesda," a servant of a rich ulcerated lady beats back a poor man that sought the same celestial remedy. Both circumstances are justly thought, but rather too ludicrous. It is a much more capital fault that "Danaë" herself is a mere nymph of Drury. He seems to have conceived no higher idea of beauty.

So little had he eyes to his own deficiences, that he believed he had discovered the principle of grace. With the enthusiasm of a discoverer he cried, "Eureka!" This was his famous line of beauty, the groundwork of his "Analysis," a book that has many sensible hints and observations, but that did not carry the conviction nor meet the universal acquiescence he expected. As he treated his contemporaries with scorn, they triumphed over this publication, and imitated him to expose him. Many wretched burlesque prints came out to ridicule his system. There was a better answer to it in one of the two prints that he gave to illustrate his hypothesis. In "The Ball," had he confined himself to such outlines as compose awkwardness and deformity, he would have proved half his assertion; but he has added two samples of grace in a young lord and lady that are strikingly stiff and affected. They are a Bath beau and a country beauty.

But this was the failing of a visionary. He fell afterwards into a grosser mistake. From a contempt of the ignorant virtuosi of the age, and from indignation at the impudent tricks of picture-dealers, whom he saw continually recommending and vending vile copies to bubble collectors, and from having never studied, indeed having seen, few good pictures of the great Italian masters, he persuaded himself that the praises bestowed on those glorious works were nothing but the effects of prejudice. He talked this language till he believed it; and having heard it often asserted, as is true, that time gives a mellowness to colors and improves them, he not only denied the proposition, but maintained that pictures only grew black and worse by age, not distinguishing between the degrees in which the proposition might

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be true or false. He went further; he determined to rival the Ancients, and unfortunately chose one of the finest pictures in England as the object of his competition. This was the celebrated "Sigismonda" of Sir Luke Schaub, now in the possession of the Duke of Newcastle, said to be painted by Correggio, probably by Furino, but no matter by whom. It is impossible to see the picture, or read Dryden's inimitable tale, and not feel that the same soul animated both. After many essays Hogarth at last produced his "Sigismonda," but no more like "Sigismonda" than I to Hercules. Hogarth's performance was more ridiculous than anything he had ever ridiculed. He set the price of £400 on it, and had it returned on his hands by the person for whom it was painted. He took subscriptions for a plate of it, but had the sense at last to suppress it. I make no more apology for this account than for the encomiums I have bestowed on him. Both are dictated by truth, and are the history of a great man's excellencies and errors. Milton, it is said, preferred his "Paradise Regained" to his immortal poem.

The last memorable event of our artist's life was his quarrel with Mr. Wilkes; in which, if Mr. Hogarth did not commence direct hostilities on the latter, he at least obliquely gave the first offense by an attack on the friends and party of that gentleman. This conduct was the more surprising, as he had all his life avoided dipping his pencil in political contests, and had early refused a very lucrative offer that was made to engage him in a set of prints against the head of a court party. Without entering into the merits of the cause, I shall only state the fact. In September, 1762, Mr. Hogarth published his print of "The Times." It was answered by Mr. Wilkes in a severe "North Briton." On this the painter exhibited the caricature of the writer. Mr. Churchill, the poet, then engaged in the war, and wrote his epistle to Hogarth, not the brightest of his works, and in which the severest strokes fell on a defect that the painter had neither caused nor could amend — his age; and which, however, was neither remarkable nor decrepit, much less had it impaired his talents, as appeared by his having composed but six months before one of his most capital works, the satire on the Methodists. In revenge for this epistle, Hogarth caricatured Churchill under the form of a canonical bear, with a club and a pot of porter — *Et vitulâ tu dignus et hic.* Never did two angry men of their abilities throw mud with less dexterity.

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Mr. Hogarth, in the year 1730, married the only daughter of Sir James Thornhill, by whom he had no children. He died of a dropsy in his breast at his house in Leicester Fields, October 26th, 1764

From «Anecdotes of Painting in England.»

ON THE AMERICAN WAR

IN SPITE of all my modesty, I cannot help thinking I have a little something of the prophet about me. At least, we have not conquered America yet. I did not send you immediate word of our victory at Boston, because the success not only seemed very equivocal, but because the conquerors lost three to one more than the vanquished. The last do not pique themselves upon modern good breeding, but level only at the officers, of whom they have slain a vast number. We are a little disappointed, indeed, at their fighting at all, which was not in our calculation. We knew we could conquer America in Germany, and I doubt had better have gone thither now for that purpose, as it does not appear hitherto to be quite so feasible in America itself. However, we are determined to know the worst, and are sending away all the men and ammunition we can muster. The Congress, not asleep, neither, have appointed a generalissimo, Washington, allowed a very able officer, who distinguished himself in the last war. Well, we had better have gone on robbing the Indies! it was a more lucrative trade.

STRAWBERRY HILL, August 3d, 1775.

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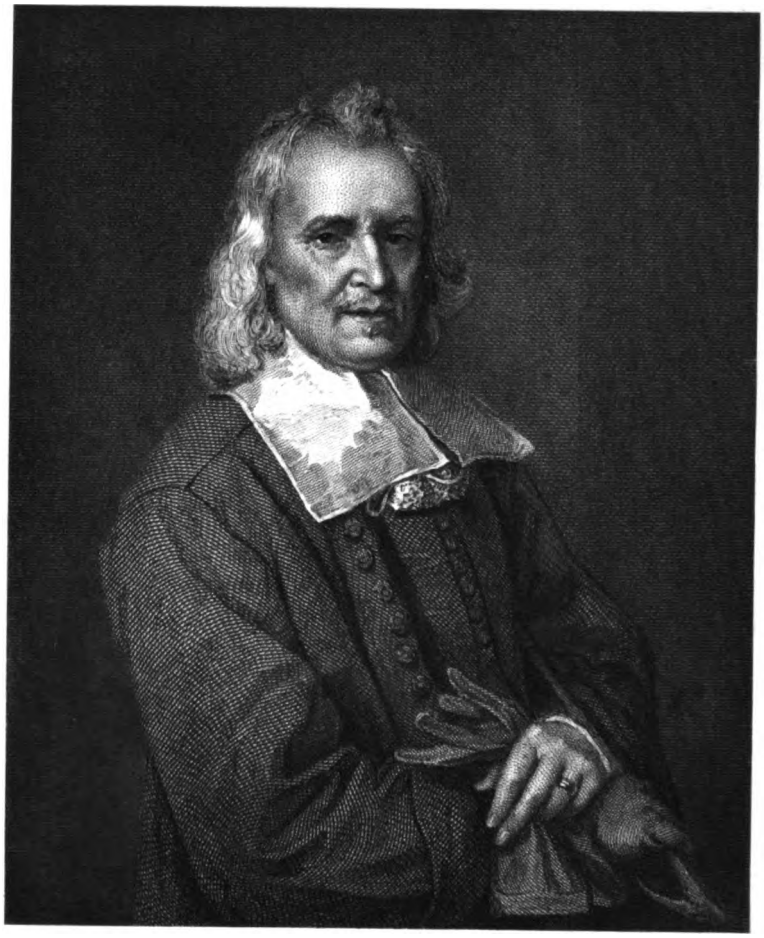

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IZAAK WALTON.

From a Fine Old Steel Plate Engraved in 1830 by W. Humphreys. After the Painting by Housman.

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IZAAK WALTON

(1593–1683)

WALTON'S "The Complete Angler" demonstrates that in literature as in everything else "love is the fulfilling of the law" of success. It has a charm for thousands who never fish at all, because it was written by a man who so loved fishing that what he wrote of it became a masterpiece,—for the time being the most important thing in the world, capable of distracting the reader's attention from everything else. Who, in reading the peaceful pages of Walton, ever stops to think that they were written in a troublesome world—the world of bloody conflict between Puritan and Cavalier and first published in the very year in which Cromwell drove out the "Rump" Parliament? When the most peaceful of all English books comes from such a time of contention and "babblement," it puts to shame all who complain that their generation denies them the quiet necessary for perfect work.

Walton was born at Stafford, England, August 9th, 1593. For many years he kept a shop in London, but when the civil war began, he gave up business and retired to his birthplace where he bought land and devoted his leisure to fishing and reading. He died December 15th, 1683, aged ninety years. Besides "The Complete Angler," he wrote lives of Donne, Wotton, Hooker, Herbert, and Sanderson.

THE ANGLER'S PHILOSOPHY OF LIFE

WELL, scholar, having now taught you to paint your rod, and we having still a mile to Tottenham High Cross, I will, as we walk towards it in the cool shade of this sweet honeysuckle hedge, mention to you some of the thoughts and joys that have possessed my soul since we met together. And these thoughts shall be told you, that you also may join with me in thankfulness to the Giver of every good and perfect gift for our happiness. And that our present happiness may appear to be the greater, and we the more thankful for it, I will beg you to consider with me how many do, even at this very time, lie under the torment of the stone, the gout, and toothache; and this we are free from. And every misery that I miss is a new mercy;

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and therefore let us be thankful. There have been, since we met, others that have met disasters of broken limbs; some have been blasted, others thunderstruck; and we have been freed from these and all those many other miseries that threaten human nature: let us therefore rejoice and be thankful. Nay, which is a far greater mercy, we are free from the insupportable burden of an accusing, tormenting conscience — a misery that none can bear; and therefore let us praise him for his preventing grace, and say, Every misery that I miss is a new mercy. Nay, let me tell you, there be many that have forty times our estates, that would give the greatest part of it to be healthful and cheerful like us, who, with the expense of a little money, have eat, and drank, and laughed, and angled, and sung, and slept securely; and rose next day, and cast away care, and sung, and laughed, and angled again, which are blessings rich men cannot purchase with all their money. Let me tell you, scholar, I have a rich neighbor that is always so busy that he has no leisure to laugh; the whole business of his life is to get money, and more money, that he may still get more and more money; he is still drudging on, and says that Solomon says, "The hand of the diligent maketh rich"; and it is true indeed: but he considers not that it is not in the power of riches to make a man happy: for it was wisely said by a man of great observation, "That there be as many miseries beyond riches as on this side them." And yet God deliver us from pinching poverty, and grant that, having a competency, we may be content and thankful! Let us not repine, or so much as think the gifts of God unequally dealt, if we see another abound with riches, when, as God knows, the cares that are the keys that keep those riches hang often so heavily at the rich man's girdle, that they clog him with weary days and restless nights, even when others sleep quietly. We see but the outside of the rich man's happiness; few consider him to be like the silkworm, that, when she seems to play, is at the very same time spinning her own bowels, and consuming herself; and this many rich men do, loading themselves with corroding cares, to keep what they have, probably unconscionably got. Let us, therefore, be thankful for health and competence, and, above all, for a quiet conscience.

Let me tell you, scholar, that Diogenes walked on a day, with his friend, to see a country fair, where he saw ribbons, and looking-glasses, and nut crackers, and fiddles, and hobbyhorses, and many other gimcracks; and having observed them, and all the

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other finnimbruns that make a complete country fair, he said to his friend, "Lord, how many things are there in this world of which Diogenes hath no need!" And truly it is so, or might be so, with very many who vex and toil themselves to get what they have no need of. Can any man charge God that he hath not given him enough to make his life happy? No, doubtless; for nature is content with a little. And yet you shall hardly meet with a man that complains not of some want, though he, indeed, wants nothing but his will; it may be nothing but his will of his poor neighbor, for not worshiping or not flattering him: and thus, when we might be happy and quiet, we create trouble to ourselves. I have heard of a man that was angry with himself because he was no taller; and of a woman that broke her looking-glass because it would not show her face to be as young and handsome as her next neighbor's was. And I knew another to whom God had given health and plenty, but a wife that nature had made peevish, and her husband's riches had made purse-proud, and must, because she was rich, and for no other virtue, sit in the highest pew in the church; which being denied her, she engaged her husband into a contention for it, and at last into a lawsuit with a dogged neighbor, who was as rich as he, and had a wife as peevish and purse-proud as the other; and this lawsuit begot higher oppositions and actionable words, and more vexations and lawsuits; for you must remember that both were rich, and must, therefore, have their wills. Well, this willful purse-proud lawsuit lasted during the life of the first husband, after which his wife vexed and chid, and chid and vexed, till she also chid and vexed herself into her grave; and so the wealth of these poor rich people was cursed into a punishment, because they wanted meek and thankful hearts, for those only can make us happy. I knew a man that had health and riches, and several houses, all beautiful and ready furnished, and would often trouble himself and family to be removing from one house to another; and being asked by a friend why he removed so often from one house to another, replied, "It was to find content in some one of them." But his friend knowing his temper, told him, "If he would find content in any of his houses, he must leave himself behind him; for content will never dwell but in a meek and quiet soul." And this may appear, if we read and consider what our Savior says in St. Matthew's gospel, for he there says, "Blessed be the merciful, for they shall obtain mercy. Blessed

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be the pure in heart, for they shall see God. Blessed be the poor in spirit, for theirs is the kingdom of heaven. And blessed be the meek, for they shall possess the earth.» Not that the meek shall not also obtain mercy, and see God, and be comforted, and at last come to the kingdom of heaven, but, in the meantime, he, and he only, possesses the earth, as he goes toward that kingdom of heaven, by being humble and cheerful, and content with what his good God has allotted him. He has no turbulent, repining, vexatious thoughts that he deserves better; nor is vexed when he sees others possessed of more honor or more riches than his wise God has allotted for his share; but he possesses what he has with a meek and contented quietness, such a quietness as makes his very dreams pleasing, both to God and himself.

My honest scholar, all this is told to incline you to thankfulness; and, to incline you the more, let me tell you that though the prophet David was guilty of murder and adultery, and many other of the most deadly sins, yet he was said to be a man after God's own heart, because he abounded more with thankfulness than any other that is mentioned in Holy Scripture, as may appear in his Book of Psalms, where there is such a commixture of his confessing of his sins and unworthiness, and such thankfulness for God's pardon and mercies, as did make him to be accounted, even by God himself, to be a man after his own heart: and let us, in that, labor to be as like him as we can; let not the blessings we receive daily from God make us not to value, or not praise him, because they be common; let not us forget to praise him for the innocent mirth and pleasure we have met with since we met together. What would a blind man give to see the pleasant rivers, and meadows, and flowers, and fountains, that we have met with since we met together? I have been told that if a man that was born blind could obtain to have his sight for but only one hour during his whole life, and should, at the first opening of his eyes, fix his sight upon the sun when it was in his full glory, either at the rising or setting of it, he would be so transported and amazed, and so admire the glory of it, that he would not willingly turn his eyes from that first ravishing object to behold all the other various beauties this world could present to him. And this, and many other like blessings, we enjoy daily. And for most of them, because they be so common, most men forget to pay their praises; but let not us, because it is a sacrifice so pleasing to him that made that sun

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and us, and still protects us, and gives us flowers, and showers, and stomachs, and meat, and content, and leisure to go a-fishing.

Well, scholar, I have almost tired myself, and, I fear, more than almost tired you. But I now see Tottenham High Cross, and our short walk thither will put a period to my too long discourse, in which my meaning was, and is, to plant that in your mind with which I labor to possess my own soul — that is, a meek and thankful heart. And to that end I have showed you that riches without them (meekness and thankfulness) do not make any man happy. But let me tell you that riches with them remove many fears and cares. And therefore my advice is, that you endeavor to be honestly rich, or contentedly poor; but be sure that your riches be justly got, or you spoil all; for it is well said by Caussin, "He that loses his conscience has nothing left that is worth keeping." Therefore be sure you look to that. And, in the next place, look to your health, and if you have it, praise God, and value it next to a good conscience; for health is the second blessing that we mortals are capable of — a blessing that money cannot buy — and therefore value it, and be thankful for it. As for money (which may be said to be the third blessing), neglect it not; but note, that there is no necessity of being rich; for I told you there be as many miseries beyond riches as on this side them; and if you have a competence, enjoy it with a meek, cheerful, thankful heart. I will tell you, scholar, I have heard a grave divine say that God has two dwellings, one in heaven, and the other in a meek and thankful heart; which Almighty God grant to me and to my honest scholar! And so you are welcome to Tottenham High Cross.

Venator— Well, master, I thank you for all your good directions, but for none more than this last, of thankfulness, which I hope I shall never forget.

Complete. From "The Complete Angler."

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JOSEPH WARTON

(1722–1800)

IN CLOSING the Adventurer, March 4th, 1754, Hawkesworth wrote that "the pieces signed Z are by the Rev. Mr. Warton, whose translations of Virgil's 'Pastorals' and 'Georgics' would alone sufficiently distinguish him as a genius and a scholar." The translations thus praised are forgotten, but "the pieces signed Z" will keep Warton's name alive as long as essays in the style of Addison and Steele are valued. He was born in Surrey, England, in 1722. At Winchester School and at Oxford he was intimate with Collins, under whose influence he published verses which attracted the attention of Dr. Johnson. After beginning to write for the Adventurer, he had the hardihood to dissent from the "Great Cham," and to hold his own against him in an argument on the merits of Pope, Milton, and Shakespeare. The latter years of his life were spent in preparing editions of Pope (1797) and Dryden. He died in London in February, 1800, and his edition of Dryden, completed by his son, was published in 1811.

ANCIENT AND MODERN ART

Veteres ita miratur, laudatque!
— Horace.

"The wits of old he praises and admires."

"IT IS very remarkable," says Addison, "that notwithstanding we fall short at present of the Ancients, in poetry, painting, oratory, history, architecture, and all the noble arts and sciences which depend more upon genius than experience, we exceed them as much in doggerel, humor, burlesque, and all the trivial arts of ridicule." As this fine observation stands at present only in the form of a general assertion, it deserves, I think, to be examined by a deduction of particulars and confirmed by an allegation of examples, which may furnish an agreeable entertainment to those who have ability and inclination to remark the revolutions of human wit.

That Tasso, Ariosto, and Camoens, the three most celebrated of modern epic poets, are infinitely excelled in propriety of design, of sentiment and style by Horace and Virgil, it would be

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serious trifling to attempt to prove; but Milton, perhaps, will not so easily resign his claim to equality, if not to superiority. Let it, however, be remembered that if Milton be enabled to dispute the prize with the great champions of antiquity, it is entirely owing to the sublime conceptions he has copied from the Book of God. These, therefore, must be taken away, before we begin to make a just estimate of his genius; and from what remains, it cannot, I presume, be said with candor and impartiality, that he has excelled Homer in the sublimity and variety of his thoughts, or the strength and majesty of his diction.

Shakespeare, Corneille, and Racine are the only modern writers of tragedy that we can venture to oppose to Æschylus, Sophocles, and Euripides. The first is an author so uncommon and eccentric, that we can scarcely try him by dramatic rules. In strokes of nature and character, he yields not to the Greeks; in all other circumstances that constitute the excellence of the drama, he is vastly inferior. Of the three Moderns, the most faultless is the tender and exact Racine: but he was ever ready to acknowledge that his capital beauties were borrowed from his favorite Euripides, — which, indeed, cannot escape the observation of those who read with attention his "Phædra" and "Andromache." The pompous and truly Roman sentiments of Corneille are chiefly drawn from Lucan and Tacitus; the former of whom, by a strange perversion of taste, he is known to have preferred to Virgil. His diction is not so pure and melifluous, his characters not so various and just, nor his plots so regular, so interesting and simple, as those of his pathetic rival. It is by this simplicity of fable alone, when every single act, and scene, and speech, and sentiment, and word concur to accelerate the intended event, that the Greek tragedies kept the attention of the audience immovably fixed upon one principal object, which must be necessarily lessened, and the ends of the drama defeated by the mazes and intricacies of modern plots.

The assertion of Addison with respect to the first particular, regarding the higher kinds of poetry, will remain unquestionably true, till Nature in some distant age, — for in the present enervated with luxury she seems incapable of such an effort, — shall produce some transcendent genius, of power to eclipse the "Iliad" and the "Œdipus."

The superiority of the ancient artists in painting is not perhaps so clearly manifest. They were ignorant, it will be said, of light, of shade, and perspective; and they had not the use of oil

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colors, which are happily calculated to blend and unite without harshness and discordance, to give a boldness and relief to the figures, and to form those middle tints which render every well-wrought piece a closer resemblance of nature. Judges of the truest taste do, however, place the merit of coloring far below that of justness of design and force of expression. In these two highest and most important excellences, the ancient painters were eminently skilled, if we trust the testimonies of Pliny, Quintilian, and Lucian; and to credit them we are obliged, if we would form to ourselves any idea of these artists at all; for there is not one Grecian picture remaining; and the Romans, some few of whose works have descended to this age, could never boast of a Parrhasius or Apelles, a Zeuxis, Timanthes, or Protogenes, of whose performances the two accomplished critics above mentioned speak in terms of rapture and admiration. The statues that have escaped the ravages of time, as the "Hercules" and "Laocoon" for instance, are still a stronger demonstration of the power of the Grecian artists in expressing the passions; for what was executed in marble, we have presumptive evidence to think, might also have been executed in colors. Carlo Marat, the last valuable painter of Italy, after copying the head of the "Venus" in the Medicean collection three hundred times, generously confessed that he could not arrive at half the grace and perfection of his model. But to speak my opinion freely on a very disputable point, I must own that if the Moderns approach the Ancients in any of the arts here in question, they approach them nearest in the art of painting. The human mind can with difficulty conceive anything more exalted than "The Last Judgment" of Michael Angelo, and "The Transfiguration" of Raphael. What can be more animated than Raphael's "Paul Preaching at Athens"? What more tender and delicate than Mary holding the child Jesus, in his famous "Holy Family"? What more graceful than "The Aurora" of Guido? What more deeply moving than "The Massacre of the Innocents," by Lebrun?

But no modern orator can dare to enter the lists with Demosthenes and Tully. We have discourses, indeed, that may be admired for their perspicuity, purity, and elegance; but can produce none that abound in a sublime which whirls away the auditor like a mighty torrent, and pierces the inmost recesses of his heart like a flash of lightning; which irresistibly and instantaneously convinces, without leaving him leisure to weigh the motives

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of conviction. The sermons of Bourdaloue, the funeral oration of Bossuet, particularly that on the death of Henrietta, and the pleadings of Pelisson for his disgraced patron Fouquet, are the only pieces of eloquence I can recollect that bear any resemblance to the Greek or Roman orator; for in England we have been particularly unfortunate in our attempts to be eloquent, whether in parliament, in the pulpit, or at the bar. If it be urged that the nature of modern politics and laws excludes the pathetic and the sublime, and confines the speaker to a cold argumentative method, and a dull detail of proof and dry matters of fact; yet, surely, the religion of the Moderns abounds in topics so incomparably noble and exalted, as might kindle the flames of genuine oratory in the most frigid and barren genius: much more might this success be reasonably expected from such geniuses as Britain can enumerate; yet no piece of this sort, worthy applause or notice, has ever yet appeared.

The few, even among professed scholars, that are able to read the ancient historians in their inimitable originals, are startled at the paradox of Bolingbroke, who boldly prefers Guicciardini to Thucydides; that is, the most verbose and tedious to the most comprehensive and concise of writers, and a collector of facts to one who was himself an eyewitness and a principal actor in the important story he relates. And, indeed, it may well be presumed that the ancient histories exceed the modern from this single consideration, that the latter are commonly compiled by recluse scholars, unpracticed in business, war, and politics; whilst the former are many of them written by ministers, commanders, and princes themselves. We have, indeed, a few flimsy memoirs, particularly in a neighboring nation, written by persons deeply interested in the transactions they describe; but these, I imagine, will not be compared to "The Retreat of the Ten Thousand," which Xenophon himself conducted and related, nor to "The Gallic War" of Cæsar, nor "the precious fragments" of Polybius, which our modern generals and ministers would not be discredited by diligently perusing, and making them the models of their conduct as well as of their style. Are the reflections of Machiavelli so subtle and refined as those of Tacitus? Are the portraits or Thuanus so strong and expressive as those of Sallust and Plutarch? Are the narrations of Davila so lively and animated, or does his sentiments breathe such a love of liberty and virtue, as those of Livy and Herodotus?

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The supreme excellence of the ancient architecture, the last particular to be touched, I shall not enlarge upon; because it has never once been called in question, and because it is abundantly testified by the awful ruins of amphitheatres, aqueducts, arches, and columns, that are the daily objects of veneration, though not of imitation. This art, it is observable, has never been improved in later ages in one single instance; but every just and legitimate edifice is still formed according to the five old established orders, to which human wit has never been able to add a sixth of equal symmetry and strength.

Such, therefore, are the triumphs of the Ancients, especially the Greeks, over the Moderns. They may, perhaps, be not unjustly ascribed to a genial climate, that gave such a happy temperament of body as was most proper to produce fine sensations; to a language most harmonious, copious, and forcible; to the public encouragements and honors bestowed on the cultivators of literature; to the emulation excited among the generous youth, by exhibitions of their performances at the solemn games; to an inattention to the arts of lucre and commerce, which engross and debase the minds of the Moderns; and, above all, to an exemption from the necessity of overloading their natural faculties with learning and languages, with which we in these later times are obliged to qualify ourselves for writers if we expect to be read.

It is said by Voltaire, with his usual liveliness, "We shall never again behold the time when a Duke de la Rochefoucault might go from the conversation of a Pascal, or Arnauld, to the theatre of Corneille." This reflection may be more justly applied to the Ancients, and it may with much greater truth be said: "The age will never again return when a Pericles, after walking with Plato in a portico built by Phidias, and painted by Apelles, might repair to hear a pleading of Demosthenes, or a tragedy of Sophocles."

Complete. From the Adventurer.

HACHO OF LAPLAND

HACHO, a king of Lapland, was in his youth the most renowned of the Northern warriors. His martial achievements remain engraved on a pillar of flint in the rocks of Hanga, and are to this day solemnly caroled to the harp by the Laplanders, at the fires with which they celebrate their nightly festivi-

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ties. Such was his intrepid spirit, that he ventured to pass the lake Vether to the isle of Wizards, where he descended alone into the dreary vault in which a magician had been kept bound for six ages, and read the Gothic characters inscribed on his brazen mace. His eye was so piercing, that, as ancient chronicles report, he could blunt the weapons of his enemies only by looking at them. At twelve years of age, he carried an iron vessel of a prodigious weight, for the length of five furlongs, in the presence of all the chiefs of his father's castle.

Nor was he less celebrated for his prudence and wisdom. Two of his proverbs are yet remembered and repeated among Laplanders. To express the vigilance of the Supreme Being, he was wont to say, "Odin's belt is always buckled." To show that the most prosperous condition of life is often hazardous, his lesson was, "When you slide on the smoothest ice, beware of pits beneath." He consoled his countrymen, when they were once preparing to leave the frozen deserts of Lapland, and resolved to seek some warmer climate, by telling them that the Eastern nations, notwithstanding their boasted fertility, passed every night amidst the horrors of anxious apprehension, and were inexpressibly affrighted, and almost stunned, every morning, with the noise of the sun while he was rising.

His temperance and severity of manner were his chief praise. In his early years he never tasted wine; nor would he drink out of a painted cup. He constantly slept in his armor, with his spear in his hand; nor would he use a battle-ax whose handle was inlaid with brass. He did not, however, persevere in this contempt of luxury; nor did he close his days with honor.

One evening, after hunting the gulos, or wild dog, being bewildered in a solitary forest, and having passed the fatigues of the day without any interval of refreshment, he discovered a large store of honey in the hollow of a pine. This was a dainty which he had never tasted before; and being at once faint and hungry, he fed greedily upon it. From this unusual and delicious repast he received so much satisfaction, that at his return home he commanded honey to be served up at his table every day. His palate, by degrees, became refined and vitiated; he began to lose his native relish for simple fare, and contracted a habit of indulging himself in delicacies; he ordered the delightful gardens of his castle to be thrown open, in which the most luscious fruits had been suffered to ripen and decay, unobserved

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and untouched, for many revolving autumns, and gratified his appetite with luxurious desserts. At length he found it expedient to introduce wine, as an agreeable improvement; or a necessary ingredient to his new way of living; and having once tasted it, he was tempted by little and little, to give a loose to the excesses of intoxication. His general simplicity of life was changed; he perfumed his apartments by burning the wood of the most aromatic fir, and commanded his helmet to be ornamented with beautiful rows of the teeth of the reindeer. Indolence and effeminacy stole upon him by pleasing and imperceptible gradations, relaxed the sinews of his resolution, and extinguished his thirst of military glory.

While Hacho was thus immersed in pleasure and in repose, it was reported to him one morning that the preceding night a disastrous omen had been discovered, and that bats and hideous birds had drunk up the oil which nourished the perpetual lamp in the temple of Odin. About the same time, a messenger arrived to tell him that the king of Norway had invaded his kingdom with a formidable army. Hacho, terrified as he was with the omen of the night, and enervated with indulgence, roused himself from his voluptuous lethargy, and, recollecting some faint and few sparks of veteran valor, marched forward to meet him. Both armies joined battle in the forest where Hacho had been lost after hunting; and it so happened that the king of Norway challenged him to single combat, near the place where he had tasted the honey. The Lapland chief, languid and long disused to arms, was soon overpowered; he fell to the ground; and before his insulting adversary struck his head from his body, uttered this exclamation, which the Laplanders still use as an early lesson to their children: "The vicious man should date his destruction from the first temptation. How justly do I fall a sacrifice to sloth and luxury, in the place where I first yielded to those allurements which seduced me to deviate from temperance and innocence! The honey which I tasted in this forest, and not the hand of the king of Norway, conquers Hacho."

Complete. From the Idler.

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EDWIN PERCY WHIPPLE

(1819–1886)

EDWIN PERCY WHIPPLE, essayist and critic, was born at Gloucester, Massachusetts, March 8th, 1819. It is said that he began to write for newspapers when only fourteen years old. At eighteen he became "superintendent of the newsroom" in the Boston Merchants' Exchange and several years later he wrote a critique on Macaulay, for which he was thanked by Macaulay himself. The prominence thus given him was well improved. He began a course of lectures on "The Lives of Authors" and continued to lecture successfully, publishing his lectures and essays and meeting with favor from the public. Among his works are "Essays and Reviews," 1848–49; "Literature and Life," 1849; "Character and Characteristic Men," 1866; "Literature of the Age of Elizabeth," 1869; and "Outlooks on Society, Literature, and Politics," posthumous. He died at Boston, June 16th, 1886.

THE LITERATURE OF MIRTH

THE ludicrous side of life, like the serious side, has its literature, and it is a literature of untold wealth. Mirth is a Proteus, changing its shape and manner with the thousand diversities of individual character, from the most superficial gayety, to the deepest, most earnest humor. Thus, the wit of the airy, feather-brained Farquhar glances and gleams like heat lightning; that of Milton blasts and burns like the bolt. Let us glance carelessly over this wide field of comic writers, who have drawn new forms of mirthful being from life's ludicrous side, and note, here and there, a wit or humorist. There is the humor of Goethe like his own summer morning, mirthfully clear; and there is the tough and knotty humor of old Ben Jonson, at times ground down to the edge to a sharp cutting scorn, and occasionally hissing out stinging words, which seem, like his own Mercury's "steeped in the very brine of conceit, and sparkle like salt in fire." There is the incessant brilliancy of Sheridan:—

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«Whose humor, as gay as the firefly's light,
Played round every subject, and shone as it played;
Whose wit in the combat, as gentle as bright,
Ne'er carried a heart-stain away on its blade.»

There is the uncouth mirth, that winds, stutters, wriggles, and screams, dark, scornful, and savage, among the dislocated joints of Carlyle's spavined sentences. There is the lithe, springy sarcasm, the hilarious badinage, the brilliant careless disdain, which sparkle and scorch along the glistening page of Holmes. There is the sleepy smile that sometimes lies so benignly on the sweet and serious diction of old Izaak Walton. There is the mirth of Dickens, twinkling now in some ironical insinuation,—and anon winking at you with pleasant maliciousness, its distended cheeks fat with suppressed glee,—and then, again, coming out in broad gushes of humor, overflowing all banks and bounds of conventional decorum. There is Sydney Smith,—sly, sleek, swift, subtle,—a moment's motion, and the human mouse is in his paw! Mark, in contrast with him, the beautiful heedlessness with which the Ariel-like spirit of Gay pours itself out in benevolent mockeries of human folly. There, in a corner, look at that petulant little man, his features working with thought and pain, his lips wrinkled with a sardonic smile; and, see! the immortal personality has received its last point and polish in that toiling brain, and, in a strait, luminous line, with a twang like Scorn's own arrow, hisses through the air the unerring shaft of Pope to—

«Dash the proud gamester from his gilded car,
And bare the base heart that lurks beneath a star.»

There a little above Pope see Dryden keenly dissecting the inconsistencies of Buckingham's volatile mind, or leisurely crushing out the insect life of Shadwell,—

«——owned, without dispute,
Throughout the realms of Nonsense, absolute.»

There, moving gracefully through that carpeted parlor, mark that dapper, diminutive Irish gentleman. The moment you look at him, your eyes are dazzled with the whizzing rockets and hissing wheels, streaking the air with a million sparks, from the pyrotechnic brain of Anacreon Moore. Again, cast your eyes from that blinding glare and glitter, to the soft and beautiful bril-

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liancy, the winning grace, the bland banter, the gliding wit, the diffusive humor, which make you in love with all mankind, in the charming pages of Washington Irving. And now for another change,—glance at the jerks and jets of satire, the mirthful audacities, the fretting and teasing mockeries, of that fat, sharp imp, half Mephistopheles, half Falstaff, that cross between Beelzebub and Rabelais, known in all lands as the matchless Mr. Punch. No English statesman, however great his power, no English nobleman, however high his rank, but knows that every week he may be pointed at by the scoffing finger of that omnipotent buffoon, and consigned to the ridicule of the world. The pride of intellect, the pride of wealth, the power to oppress,—nothing can save the dunce or criminal from being pounced upon by Punch, and held up to a derision or execration which shall ring from London to St. Petersburg, from the Ganges to the Oregon. From the vitriol pleasantries of this arch-fiend of Momus, let us turn to the benevolent mirth of Addison and Steele, whose glory it was to redeem polite literature from moral depravity, by showing that wit could chime merrily in with the voice of virtue, and who smoothly laughed away many a vice of the national character, by that humor which tenderly touches the sensitive point with an evanescent grace and genial glee. And here let us not forget Goldsmith, whose delicious mirth is of that rare quality which lies too deep for laughter; which melts softly into the mind, suffusing it with inexpressible delight, and sending the soul dancing joyously into the eyes to utter its merriment in liquid glances, passing all the expression of tone. And here, though we cannot do him justice, let us remember the name of Nathaniel Hawthorne, deserving a place second to none in that band of humorists, whose beautiful depth of cheerful feeling is the very poetry of mirth. In ease, grace, delicate sharpness of satire, in a felicity of touch which often surpasses the felicity of Addison, in a subtlety of insight which often reaches further than the subtlety of Steele,—the humor of Hawthorne presents traits so fine as to be almost too excellent for popularity, as, to every one who has attempted their criticism, they are too refined for statement. The brilliant atoms flit, hover, and glance before our minds, but the subtle sources of their ethereal light lie beyond our analysis,—

> «And no speed of ours avails
> To hunt upon their shining trails.»

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And now let us breathe a benison on these our mirthful benefactors, these fine revelers among human weaknesses, these stern, keen satirists of human depravity. Wherever humor smiles away the fretting thoughts of care, or supplies that antidote which cleanses

> "The stuffed bosom of that perilous stuff
> That weighs upon the heart,"

wherever wit riddles folly, abases pride, or stings iniquity,—there glides the cheerful spirit, or glitters the flashing thought, of these bright enemies of stupidity and gloom. Thanks to them, hearty thanks, for teaching us that the ludicrous side of life is its wicked side, no less than its foolish; that in a lying world there is still no mercy for falsehood; that guilt, however high it may lift its brazen front, is never beyond the lightnings of scorn; and that the lesson they teach agrees with the lesson taught by all experience, that life, in harmony with reason, is the only life safe from laughter—that life, in harmony with virtue, is the only life safe from contempt.

THE POWER OF WORDS

Words are most effective when arranged in that order which is called style. The great secret of a good style, we are told, is to have proper words in proper places. To marshal one's verbal battalions in such order that they may bear at once upon all quarters of a subject, is certainly a great art. This is done in different ways. Swift, Temple, Addison, Hume, Gibbon, Johnson, Burke, are all great generals in the discipline of their verbal armies, and the conduct of their paper wars. Each has a system of tactics of his own, and excels in the use of some particular weapon. The tread of Johnson's style is heavy and sonorous, resembling that of an elephant or a mailclad warrior. He is fond of leveling an obstacle by a polysyllabic battering-ram. Burke's words are continually practicing the broadsword exercise, and sweeping down adversaries with every stroke. Arbuthnot "plays his weapon like a tongue of flame." Addison draws up his light infantry in orderly array, and marches through sentence after sentence, without having his ranks disordered or his line broken. Luther is different. His words are "half bat-

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tle"; "his smiting idiomatic phrases seem to cleave into the very secret of the matter." Gibbon's legions are heavily armed, and march with precision and dignity to the music of their own tramp. They are splendidly equipped, but a nice eye can discern a little rust beneath their fine apparel, and there are suttlers in his camp who lie, cog, and talk gross obscenity. Macaulay, brisk, lively, keen, and energetic, runs his thoughts rapidly through his sentence, and kicks out of the way every word which obstructs his passage. He reins in his steed only when he has reached his goal, and then does it with such celerity that he is nearly thrown backwards by the suddenness of his stoppage. Gifford's words are mosstroopers, that waylay innocent travelers and murder them for hire. Jeffrey is a fine "lance," with a sort of Arab swiftness in his movement, and runs an ironclad horseman through the eye before he has had time to close his helmet. John Wilson's camp is a disorganized mass, who might do effectual service under better discipline, but who under his lead are suffered to carry on a rambling and predatory warfare, and disgrace their general by flagitious excesses. Sometimes they steal, sometimes swear, sometimes drink, and sometimes pray. Swift's words are porcupine's quills, which he throws with unerring aim at whoever approaches his lair. All of Ebenezer Elliot's words are gifted with huge fists, to pummel and bruise. Chatham and Mirabeau throw hot shot into their opponents' magazines. Talfourd's forces are orderly and disciplined, and march to the music of the Dorian flute; those of Keats keep time to the tones of the pipe of Phœbus; and the hard, harsh-featured battalions of Maginn are always preceded by a brass band. Hallam's word infantry can do much execution, when they are not in each other's way. Pope's phrases are either daggers or rapiers. Willis's words are often tipsy with the champaign of the fancy, but even when they reel and stagger they keep the line of grace and beauty, and though scattered at first by a fierce onset from graver cohorts, soon reunite without wound or loss. John Neal's forces are multitudinous and fire briskly at everything. They occupy all the provinces of letters, and are nearly useless from being spread over too much ground. Everett's weapons are ever kept in good order, and shine well in the sun, but they are little calculated for warfare, and rarely kill when they strike. Webster's words are thunderbolts, which sometimes miss the Titans at whom they are hurled, but always leave enduring marks when

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they strike. Hazlitt's verbal army is sometimes drunk and surly, sometimes foaming with passion, sometimes cool and malignant, but drunk or sober are ever dangerous to cope with. Some of Tom Moore's words are shining dirt, which he flings with excellent aim. This list might be indefinitely extended, and arranged with more regard to merit and chronology. My own words, in this connection, might be compared to ragged, undisciplined militia, which could be easily rooted by a charge of horse, and which are apt to fire into each other's faces.

From an "Essay on Words."

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JOHN GREENLEAF WHITTIER

(1807–1892)

WHITTIER'S prose has never competed in popularity with his verse, but he has an easy and flowing style, with frequent picturesque touches which suggest the "image-making power" of the poet. He was born at Haverhill, Massachusetts, December 17th, 1807. His family were Quakers, and he himself remained a member of the "Society" until his death. His early education was defective, as he was obliged to pay for his own tuition by farm work, shoemaking, and school-teaching in his vacations. Among his earliest verses are those published in the Newburyport Free Press, edited by William Lloyd Garrison. From 1828 to 1832 he edited successively the American Manufacturer at Boston, the Gazette at Haverhill, and the New England Weekly Review at Hartford. From 1832 to 1837 he managed the Whittier farm at Haverhill and helped in the Anti-slavery agitation. In 1838 he went to Philadelphia to edit the Pennsylvania Freeman, having become in the meantime Secretary of the American Antislavery Society. In 1840, however, he returned to Massachusetts and lived there until his death, September 7th, 1892. A complete edition of his poems appeared in 1888–89.

THE YANKEE ZINCALI

HARK! a rap at my door. Welcome anybody, just now. One gains nothing by attempting to shut out the sprites of the weather. They come in at the keyhole; they peer through the dripping panes; they insinuate themselves through the crevices of the casement, or plump down the chimney astride of the raindrops.

I rise and throw open the door. A tall, shambling, loose-jointed figure; a pinched, shrewd face, sunbrown and wind-dried; small, quick-winking black eyes. There he stands, the water dripping from his pulpy hat and ragged elbows.

I speak to him, but he returns no answer. With a dumb show of misery, quite touching, he hands me a soiled piece of parchment, whereon I read what purports to be a melancholy account of shipwreck and disaster, to the particular detriment, loss,

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and damnification of one Pietro Frugoni, who is, in consequence, sorely in want of the alms of all charitable Christian persons, and who is, in short, the bearer of this veracious document, duly certified and endorsed by an Italian consul in one of our Atlantic cities, of a high-sounding, but, to Yankee organs, unpronounceable name.

Here commences a struggle. Every man, the Mahometans tell us, has two attendant angels, the good one on his right shoulder, the bad on his left. "Give," says Benevolence, as with some difficulty I fish up a small coin from the depths of my pocket. "Not a cent," says selfish Prudence, and I drop it from my fingers. "Think," says the good angel, "of the poor stranger in a strange land, just escaped from the terrors of the sea storm, in which his little property has perished, thrown half naked and helpless on our shores, ignorant of our language, and unable to find employment suited to his capacity." "A vile impostor!" replies the left-hand sentinel. "His paper, purchased from one of those ready writers in New York, who manufacture beggar credentials at the low price of one dollar per copy, with earthquakes, fires, or shipwrecks, to suit customers."

Amidst this confusion of tongues, I take another survey of my visitant. Ha! a light dawns upon me. That shrewd, old face, with its sharp, winking eyes, is no stranger to me. Pietro Frugoni, I have seen thee before! Si, Señor, that face of thine has looked at me over a dirty white neckcloth, with the corners of that cunning mouth drawn downwards, and those small eyes turned up in sanctimonious gravity, while thou wast offering to a crowd of half-grown boys an extemporaneous exhortation, in the capacity of a traveling preacher. Have I not seen it peering out from under a blanket, as that of a poor Penobscot Indian, who had lost the use of his hands while trapping on the Madawaska? Is it not the face of the forlorn father of six small children, whom the "marcury doctors" had "pisened" and crippled? Did it not belong to that downcast unfortunate, who had been out to the "Genesee country," and got the "fevern-nager," and whose hand shook so pitifully when held out to receive my poor gift? The same, under all disguises — Stephen Leathers of Barrington — him and none other! Let me conjure him into his own likeness.

"Well, Stephen, what news from old Barrington?"

"Oh, well I thought I knew ye," he answers, not the least disconcerted. "How do you do, and how's your folks? All well

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I hope. I took this 'ere paper, you see, to help a poor furriner, who couldn't make himself understood any more than a wild goose. I thought I'd just start him for'ard a little. It seemed a marcy to do it."

Well and shiftily answered, thou ragged Proteus. One cannot be angry with such a fellow. I will just inquire into the present state of his gospel mission, and about the condition of his tribe on the Penobscot; and it may not be amiss to congratulate him on the success of the steam doctors in sweating the "pisen" of the regular faculty out of him. But he evidently has no wish to enter into idle conversation. Intent upon his benevolent errand, he is already clattering down stairs. Involuntarily I glance out the window just in season to catch a single glimpse of him ere he is swallowed up in the mist.

He has gone; and, knave as he is, I can hardly help exclaiming, "Luck go with him!" He has broken in upon the sombre train of my thoughts, and called up before me pleasant and grateful recollections. The old farmhouse nestling in its valley; hills stretching off to the south, and green meadows to the east; the small stream, which came noisily down its ravine, washing the old garden wall, and softly lapping on fallen stones and mossy roots of beeches and hemlocks; the tall sentinel poplars at the gateway; the oak forest, sweeping unbroken to the northern horizon; the grass-grown carriage path, with its rude and crazy bridge; the dear old landscape of my boyhood lies outstretched before me like a daguerreotype from that picture within, which I have born with me in all my wanderings. I am a boy again; once more conscious of the feeling, half terror, half exultation, with which I used to announce the approach of this very vagabond, and his "kindred after the flesh."

The advent of wandering beggars, or "old stragglers," as we were wont to call them, was an event of no ordinary interest in the generally monotonous quietude of our farm life. Many of them were well known; they had their periodical revolutions and transits; we could calculate them like eclipses or new moons. Some were sturdy knaves, fat and saucy; and, whenever they ascertained that the "men folks" were absent, would order provisions and cider like men who expected to pay for it, seating themselves at the hearth or table with the air of Falstaff — "Shall I not take mine ease in mine own inn?" Others, poor, pale, patient, like Sterne's monk, came creeping up to the door, hat in

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hand, standing there in their gray wretchedness with a look of heartbreak and forlornness, which was never without its effect on our juvenile sensibilities. At times, however, we experienced a slight revulsion of feeling, when even these humblest children of sorrow somewhat petulantly rejected our proffered bread and cheese, and demanded instead a glass of cider. Whatever the temperance society might in such cases have done, it was not in our hearts to refuse the poor creatures a draught of their favorite beverage; and wasn't it a satisfaction to see their sad melancholy faces light up as we handed them the full pitcher, and, on receiving it back empty from their brown, wrinkled hands, to hear them, half breathless from their long, delicious draught, thanking us for the favor, as "dear good children"? Not unfrequently these wandering tests of our benevolence made their appearance in interesting groups of man, woman, and child, picturesque in their squalidness, and manifesting a maudlin affection, which would have done honor to the revelers at Poosie-Nansies, — immortal in the cantata of Burns. I remember some who were evidently the victims of monomania, haunted and hunted by some dark thought, possessed by a fixed idea. One, a black-eyed, wild-haired woman, with a whole tragedy of sin, shame, and suffering written in her countenance, used often to visit us, warm herself by our winter fire, and supply herself with a stock of cakes and cold meat, but was never known to answer a question or to ask one. She never smiled; the cold, stony look of her eye never changed; a silent impassive face, frozen rigid by some great wrong or sin. We used to look with awe upon the "still woman," and think of the demoniac of Scripture who had a "dumb spirit."

One — (I think I see him now, grim, gaunt, and ghastly, working his slow way up to our door) — used to gather herbs by the wayside, and call himself Doctor. He was bearded like a he-goat, and used to counterfeit lameness; yet when he supposed himself alone would travel on lustily as if walking for a wager. At length, as if in punishment of his deceit, he met with an accident in his rambles, and became lame in earnest, hobbling ever after with difficulty on his gnarled crutches. Another used to go stooping, like Bunyan's Pilgrim, under a pack made of an old bed-sacking, stuffed out into most plethoric dimensions, tottering on a pair of small meagre legs, and peering out with his wild, hairy face from under his burden like a big-bodied spider. That "man

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with the pack" always inspired me with awe and reverence. Huge, almost sublime in its tense rotundity,—the father of all packs,—never laid aside and never opened, what might not be within it? With what flesh-creeping curiosity I used to walk round about it at a safe distance, half expecting to see its striped covering stirred by the motions of a mysterious life, or that some evil monster would leap out of it, like robbers from Ali Baba's jars, or armed men from the Trojan horse.

Often, in the gray of the morning, we used to see one or more of these "gaberlunzie men," pack on shoulder and staff in hand, emerging from the barn or other outbuildings, where they had passed the night. I was once sent to the barn to fodder the cattle late in the evening, and climbing into the mow to pitch down hay for that purpose I was startled by the sudden apparition of a man rising up before me, just discernible in the dim moonlight streaming through the seams of the boards. I made a rapid retreat down the ladder; and was only reassured by hearing the object of my terror calling after me, and recognizing his voice as that of a harmless old pilgrim whom I had known before. Our farmhouse was situated in a lonely valley, half surrounded with woods, with no neighbors in sight. One dark, cloudy night, when our parents chanced to be absent, we were sitting with our aged grandmother in the fading light of the kitchen fire, working ourselves into a very satisfactory state of excitement and terror, by recounting to each other all the dismal stories we could remember of ghosts, witches, haunted houses, and robbers, when we were suddenly startled by a loud rap at the door. A stripling of fourteen, I was very naturally regarded as the head of the household; and with many misgivings I advanced to the door, which I slowly opened, holding the candle tremulously above my head, and peering out into the darkness. The feeble glimmer played upon the apparition of a gigantic horseman, mounted on a steed of a size for such a rider—colossal, motionless, like images cut out of the solid night. The strange visitant gruffly saluted me; and after making several ineffectual efforts to urge his horse in at the door, dismounted, and followed me into the room, evidently enjoying the terror which his huge presence excited. Announcing himself as "Dr. Brown, the great Indian doctor," he drew himself up before the fire, stretched his arms, clenched his fists, struck his broad chest, and invited our attention to what he called his "mortal frame." He

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demanded in succession all kinds of intoxicating liquors; and, on being assured that we had none to give him, he grew angry, threatened to swallow my younger brother alive, and seizing me by the hair of my head, as the angel did the prophet at Babylon, he led me about from room to room. After an ineffectual search, in the course of which he mistook a jug of oil for one of brandy, and, contrary to my explanation and remonstrances, insisted upon swallowing a portion of its contents, he released me, fell to crying and sobbing, and confessed that he was so drunk already that his horse was ashamed of him. After bemoaning and pitying himself to his satisfaction, he wiped his eyes, sat down by the side of my grandmother, giving her to understand that he was very much pleased with her appearance; adding that, if agreeable to her, he should like the privilege of paying his addresses to her. While vainly endeavoring to make the excellent old lady comprehend his very flattering proposition, he was interrupted by the return of my father, who, at once understanding the matter, turned him out of doors without ceremony.

On one occasion, a few years ago, on my return from the field at evening, I was told that a foreigner had asked for lodgings during the night; but that influenced by his dark, repulsive appearance, my mother had very reluctantly refused his request. I found her by no means satisfied by her decision. "What if a son of mine were in a strange land?" she inquired self-reproachfully. Greatly to her relief, I volunteered to go in pursuit of the wanderer, and, taking a cross-path over the fields, soon overtook him. He had just been rejected at the house of our nearest neighbor, and was standing in a state of dubious perplexity in the street. His looks quite justified my mother's suspicions. He was an olive-complexioned, black-bearded Italian, with an eye like a live coal — such a face as perchance looks out on the traveler in the passes of the Abruzzo — one of those bandit visages which Salvator has painted. With some difficulty I gave him to understand my errand, when he overwhelmed me with thanks, and joyfully followed me back. He took his seat with us at the supper table; and when we were all seated around the hearth that cold autumnal evening, he told us, partly by words and partly by gestures, the story of his life and misfortunes, amused us with descriptions of his grape gatherings, and festivals of his sunny clime, edified my mother with a recipe for making bread of chestnuts; and in the morning, when, after

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breakfast, his dark, sullen face lighted up, and his fierce eye moistened with grateful emotion, as in his own silvery Tuscan accent he poured out his thanks, we marveled at the fears which had so nearly closed our door against him; and, as he departed, we all felt that he had left with us the blessing of the poor.

It was not often that, as in the above instance, my mother's prudence got the better of her charity. The regular "old stragglers" regarded her as an unfailing friend; and the sight of her plain cap was to them an assurance of forthcoming creature comforts. There was, indeed, a tribe of lazy strollers, having their place of rendezvous in the town of Barrington, New Hampshire, whose low vices had placed them beyond even the pale of her benevolence. They were not unconscious of their evil reputation, and experience had taught them the necessity of concealing, under well-contrived disguises, their true character. They came to us in all shapes, and with all appearances save the true one, with most miserable stories of mishap and sickness, and all "the ills which flesh is heir to." It was particularly vexatious to discover, when too late, that our sympathies and charities had been expended upon such graceless vagabonds as the "Barrington beggars." An old withered hag, known by the appellation of "Hipping Pat," — the wise woman of her tribe, — was in the habit of visiting us, with her hopeful grandson who had "a gift for preaching" as well as for many other things not exactly compatible with holy orders. He sometimes brought with him a tame crow, a shrewd, knavish-looking bird, who, when in humor for it, could talk like Barnaby Rudge's raven. He used to say he could "do nothin' at exhortin' without a white handkercher on his neck and money in his pocket," — a fact going far to confirm the opinions of the Bishop of Exeter and the Puseyites generally, that there can be no priest without tithes and surplice.

These people have for several generations lived distinct from the great mass of the community, like the gipsies of Europe, whom in many respects they closely resemble. They have the same settled aversion to labor, and the same disposition to avail themselves of the fruits of the industry of others. They love a wild, out-of-door life, sing songs, tell fortunes, and have an instinctive hatred of "missionaries and cold water."

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CHRISTOPH MARTIN WIELAND

(1733–1813)

BESIDES translating twenty-two of Shakespeare's plays, translating and annotating Cicero's "Letters," the "Satires" and "Epistles" of Horace, and the "Dialogues" of Lucian, Wieland found time to fill fifty-three volumes with original poems, plays, romances, essays, and philosophical treatises on almost, if not quite, every imaginable subject, from the most spiritual speculation to "Komische Erzählungen," the grossness of which surprised and shocked his admirers.

He was born near Biberach, in Swabia, September 5th, 1733. His father, who was a clergyman, educated him carefully. While still at the University of Tübingen, he wrote his poem on "The Nature of Things," his "Moral Letters" and "Moral Tales," as well as a poem on "Spring" and a work entitled "Anti-Ovid." His writings of this period express an ascetic and repressive view of life, which he afterwards modified, concluding finally that the best philosophy of life is that which promotes self-possession and the temperate realization of all the possibilities of constructive experience. After living at Zurich from 1752 to 1759 and at Biberach as director in Chancery from 1760 to 1769, he was made professor of Philosophy and Literature at Erfurt,—a position he left in 1772 to become tutor to Prince Charles Augustus at Weimar, where he remained until his death, January 20th, 1813.

ON THE RELATION OF THE AGREEABLE AND THE BEAUTIFUL TO THE USEFUL

BALZAC, whose "Letters," once so admired, would furnish an inexhaustible fund of antitheses, concetti, and other witticisms for epigrammatists by profession, was often in the predicament of saying something very flat when he imagined that he had said something very ingenious. Nevertheless, he sometimes made a good hit, as one who spends his whole life in chasing after thoughts necessarily must.

In the following passage I am pleased with the concluding thought, notwithstanding its epigrammatic turn, on account of the

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simplicity and luminous truth of the image in which it is clothed. «We must have books,» he says, «for recreation and entertainment, as well as books for instruction and for business. The former are agreeable, the latter useful; and the human mind requires both. The canon law and the codes of Justinian shall have due honor, and reign at the universities, but Homer and Virgil need not therefore be banished. We will cultivate the olive and the vine, but without eradicating the myrtle and the rose.»

I have two remarks to make, however, respecting this passage. In the first place, Balzac concedes too much to those pedants who turn up their noses at the favorites of the Muses and their works, when he reckons the Homers and the Virgils among the merely agreeable writers. Antiquity, more wise in this respect, thought differently; and Horace maintains with good reason that there is more practical philosophy to be learned from Homer than from Crantor and Chrysippus.

In the next place, it seems to me on the whole to indicate rather a mercantile than a philosophical way of thinking, when people place the agreeable and the useful in opposition to each other, and look upon the former with a kind of contempt in comparison with the latter.

Presuming that what we understand by the agreeable is something that violates neither law nor duty nor sound moral sentiment, I say that the useful, as opposed to the agreeable and the beautiful, is common to us with the lowest brute; and that when we love and honor that which is useful in this sense, we do only what the ox and the ass do likewise. The value of such utility depends on the greater or less degree of indispensableness which attaches to it. So far therefore as a thing is necessary to the preservation of the human species and of civil society, so far it is good indeed, but not on that account excellent. Accordingly, we desire the useful, not on its own account, but only on account of certain advantages which we derive from it. The beautiful, on the other hand, we love by virtue of an intrinsic superiority of our nature over the merely animal. For man alone of all animals is endowed with a delicate feeling for order and beauty and grace. Hence, he is so much the more perfect, so much the more a man, the more extended and intense his love for the beautiful, and the greater the refinement and accuracy with which, by mere sensation, he can distinguish different degrees and kinds of beauty.

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And therefore, moreover, it is only the beautiful in art as well as in the mode of life and in morals, that distinguishes social, developed, refined man from savages and barbarians. Nay, all the arts without exception, and the sciences, too, owe their growth almost exclusively to this love for the beautiful and the perfect, inherent in man, and would still be infinitely removed from that degree of perfection to which they have risen in Europe, if men had attempted to confine them within the narrow limits of the necessary and the useful, in the common acceptation of those words.

Socrates did so, and if ever he was mistaken in anything, it was in this. Kepler and Newton would never have discovered the laws of the mundane system,— the noblest product of human thought,— if, in conformity with his precepts, they had confined geometry to mere mensuration, and astronomy to the mere necessities of travel by land and sea, and to the making of almanacs.

Socrates exhorted painters and sculptors to combine the agreeable and the beautiful with the useful; just as he urged mimic dancers to ennoble the pleasure which their art was capable of yielding, and to entertain the heart together with the senses. According to the same principle, he behooved to admonish those laborers who occupy themselves with things essential, to combine the useful as far as possible with the beautiful. But to deny the name of beautiful to everything that is not useful is to confound ideas.

It is true, Nature herself has established a relation between the useful, and the beautiful and graceful. But these are not desirable because they are useful, but because it is the nature of man to enjoy a pure satisfaction in the contemplation of them, a satisfaction altogether similar to that which we derive from the contemplation of moral excellence, and as much a want of rational beings as food, clothing, shelter, are wants of the animal man.

I say of the animal man because they are common to him with all other, or at least, with most other animals. But neither these animal necessities, nor the power and the effort to satisfy them, constitute him a man. In providing food, in building his nest, in choosing a mate, in training his young, in battling with others who would deprive him of his food, or take possession of his dwelling,— in all this he acts, materially con-

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sidered, as an animal. It is the way and manner in which man — unless reduced to the condition of a brute, and kept therein by cogent, external circumstances — performs these animal functions, that distinguishes him from and raises him above all other orders of animals, and characterizes his humanity. For this animal that calls itself man, and this only, possesses an inborn feeling for beauty and order, possesses a heart disposed to communication of itself, to sympathy with sorrow and with joy, and to an infinite diversity of agreeable and beautiful sentiments. Only this animal possesses a strong propensity to imitate and to create, and labors unceasingly to improve what he has invented and made.

All these qualities together distinguish him essentially from other animals, make him their lord and master, subject land and sea to his dominion, and lead him from step to step so far that, by the almost unlimited extension of his artistic powers, he is enabled to transform Nature herself, and, from the materials which she furnishes, to create for himself a new world, more perfectly adapted to his particular ends.

The first thing in which man displays this his superiority is the refinement and ennobling of all those wants, impulses, and functions which he has in common with other animals. The time which he requires for this purpose is not to be considered. Enough that he finally arrives at that point where he is no longer necessitated to beg his sustenance from mere chance, and where the greater certainty of a richer and better support allows him leisure to think also of perfecting the other necessities of life. He invents one art after another, and each increases the security or the pleasure of his existence. And so he ascends continually from the indispensable to the convenient, from the convenient to the beautiful.

The natural society into which he is born, combined with the necessity of securing himself against the injurious consequences of a too great extension of the human species, leads him at last to civil society and civilized modes of life.

But here, too, no sooner has he provided for the necessary, for the means of internal and external security, than we find him occupied, in thousandfold ways, with beautifying this his new condition. Imperceptibly small villages are transformed into large cities, the abodes of the arts and of commerce, and points of union for the different nations of the earth. Man spreads himself ever further in all senses and in all directions. Naviga-

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tion and traffic multiply relations and pursuits by multiplying the wants and the goods of life. Wealth and luxury refine every art whose mother was want and necessity; leisure, ambition, and public encouragement promote the growth of the sciences, which, by the light they diffuse over all the objects of human life, become rich sources of new advantages and enjoyments.

But in the same proportion in which man adorns and improves his external condition, his feeling for the morally beautiful is also unfolded. He renounces the rude and inhuman uses of the savage state, he learns to abhor all violent conduct toward his kind, and accustoms himself to laws of justice and propriety. The manifold relations of the social condition unfold and determine the ideas of politeness and etiquette, and the desire of pleasing others and of gaining their esteem teaches him to restrain his passions, to conceal his faults, to turn his best side out, and to perform whatsoever he does in a decent manner. In a word, his manners improve with the rest of his condition.

Through all these gradations he raises himself at last to the highest perfection of mind possible in this present life, to the great idea of the whole of which he is a part, to the ideal of the fair and good, to wisdom and virtue, and to the worship of the inscrutable, original Power of Nature, the universal Father of Spirits, to know whose laws and to do them is his greatest privilege, his first duty, and his purest pleasure.

All this we denominate, with one word, the progress of Humanity. And now let every one answer for himself the question, whether man would have made this progress if that inborn feeling of the beautiful and the graceful had remained inactive in him? Take from him this, and all the results of his dormant power, all the monuments of his greatness, all the riches of Nature and Art of which he has possessed himself, disappear; he relapses into the brutal condition of the inhabitants of New Holland; and, with him, Nature herself relapses into savage and formless chaos.

What are all these steps by which man gradually approaches perfection but successive embellishments, embellishments of his necessities, his mode of living, his habitation, his apparel, his implements, embellishments of his mind and heart, his sentiments and passions, his language, manners, customs, pleasures?

What a distance from the earliest hovel to a building of Palladio! From the canoe of a Carib to a ship of the line! From

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the three blocks by which, in the remotest ages, the Bœotians represented the three Graces, to the Graces of Praxiteles! From a village of Hottentots or wild Indians to a city like London! From the ornaments of a woman of New Zealand to the state dress of a sultana! From the dialect of the natives of Otaheite to the languages of Homer, of Virgil, Tasso, Milton, and Voltaire!

What innumerable gradations of embellishment must men and human things have passed through before they could overcome this almost measureless interval!

The desire to beautify and refine, and the dissatisfaction with the lower grade as soon as a higher was known, are the true, the only, and the very simple forces by which man has been urged onward to the point at which we find him. All nations which have perfected themselves are a proof of this proposition. And if there are any to be found which, without any special impediment, physical or moral, have always remained stationary in the same degree of imperfection, or which betray an entire want of those motives to progress, which have been mentioned, we should have reason to regard them rather as a particular species of manlike animals than as actual men of our own race and kind.

If now, as no one will deny, everything which tends to perfect man and his condition deserves the name of useful, where is there any ground for this hateful antithesis which certain Ostrogoths still make between the useful and the beautiful? Probably these people have never thought what the consequences would be, if a nation, which has reached a high degree of refinement, should banish or let starve its musicians, its actors, its poets, its painters, and other artists; in a word, all who minister in the kingdom of the Muses and the Graces; — or, what would be quite as bad, if it should lose its taste in all these arts.

The loss of things which are incomparably less important would make a great gap in its prosperity. If one should reckon up to you what the consequences would be to the French, if only the two little articles, fans and snuffboxes, were stricken out from the number of European necessities, and if you were to consider that these are but two little twigs of the countless branches of that industry elicited by the love for playthings and trinkets, wherewith all the large children in trousers and long coats around us are affected, and if you were to calculate how

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useful to the world even these useless things are, and were to reflect that the departments of the beautiful and the useful are not exclusive departments, but are so manifoldly intertwined with each other that it is impossible ever to define with certainty and precision their respective boundaries,—in short, that there exists such an intimate relation between them that almost all that is useful is or may be made beautiful, and all that is beautiful useful;—if you were to consider all this, you would—

But there are some people who, like the Abderites, grow no wiser by considering. He whose head has, once for all, a crook in it, will never, in his life, be brought to see things as they are seen by all the rest of the world who look straight before them.

And then there is still another class of incorrigible people who have always been avowed contemners of the beautiful, not because their head is placed awry, but because they call nothing useful that does not fill their purse. Now, the trade of a sycophant, a quack, a dealer in charms, a clipper of ducats, a pimp, a Tartuffe, is certainly not beautiful; it is therefore perfectly natural that this gentry should manifest on every occasion a profound contempt for that kind of beauty which yields them nothing. Besides, to how many a blockhead is stupidity useful! How many would lose their whole authority, if those among whom they had won or stolen it had taste enough to distinguish the genuine from the false, the beautiful from the ugly! Such persons, to be sure, have weighty, personal reasons to be enemies of wit and taste. They are in the condition of the honest fellow who had married his homely daughter to a blind man, and was unwilling that his son-in-law should be couched.

But the rest of us, who can only gain by being made wiser,—what Abderites we should be if we suffered ourselves to be persuaded by these gentlemen who are interested in the matter, to become blind or to remain blind, in order that the ugliness of their daughters may not come to light!

From Hedge's translation.

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JOHN WILSON.
(*"CHRISTOPHER NORTH."*)

From an Engraving by J. Sartain. After the Painting by J. Watson Gordon.

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JOHN WILSON

("CHRISTOPHER NORTH")

(1785–1854)

THE "Recreations of Christopher North" and the "Noctes Ambrosianæ" are choice examples of a style which cannot obtain except when the "Republic of Letters" is dominated by an aristocracy which recognizes no one who cannot translate a quotation from Horace at sight. This applies especially to the "Noctes Ambrosianæ," a charming book for all who do not feel under compulsion to share their literary delights with the world at large. The "Recreations of Christopher North" consists of essays published originally in the Reviews and is somewhat more popular in its general style; but, except in his tales and poems, Prof. Wilson writes less to teach the unlearned than for the sake of fellowship with those who do not need to be taught. Born at Paisley, Scotland, May 18th, 1785, he was graduated in 1807 from Magdalen College, Oxford. In 1820 he became professor of Moral Philosophy in the University of Edinburgh, a position he retained for many years. It gave him ample leisure which he employed in contributing to Blackwood's, the Quarterly and other periodicals. Maginn, Hogg, and others were associated with him in the production of the "Noctes Ambrosianæ," a series of papers which ran in Blackwood's from 1822 to 1835. Some of Prof. Wilson's tales were received with great favor and are still to be found in every representative collection of Scottish stories. He died at Edinburgh, April 3d, 1854.

THE WICKEDNESS OF EARLY RISING

I HOPE that you are not an early riser. If you are, throw this into the fire — if not, read it. But I beg your pardon; it is impossible that you can be an early riser; and if I thought so, I must be the most impertinent man in the world; whereas, it is universally known that I am politeness and urbanity themselves. Well then, pray, what is this virtue of early rising that one hears so much about? Let us consider it, in the first place, according to the seasons of the year — secondly, according to people's profession — and thirdly, according to their character.

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Let us begin with spring — say the month of March. You rise early in the month of March, about five o'clock. It is somewhat darkish — at least gloomyish — dampish — rawish — coldish — icyish — snowyish. You rub your eyes and look about for your breeches. You find them, and after hopping about on one leg for about five minutes, you get them on. It would be absurd to use a light during that season of the year at such an advanced hour as five minutes past five, so you attempt to shave by the spring dawn. If your nose escapes, you are a lucky man; but dim as it is, you can see the blood trickling down in a hundred streams from your gashed and mutilated chin. I will leave your imagination to conjecture what sort of neckcloth will adorn your gullet, tied under such circumstances. However, grant the possibility of your being dressed — and down you come, not to the parlor, or your study — for you would not be so barbarous — but to enjoy the beauty of the morning,— as Mr. Leigh Hunt would say, "out of doors." The moment you pop your phiz one inch beyond the front wall, a scythe seems to cut you right across the eyes, or a great blash of sleet clogs up your mouth, or a hail shower rattles away at you, till you take up a position behind the door. Why, in goodness' name, did I leave my bed? is the first cry of nature — a question to which no answer can be given, but a long chitter grueing through the frame. You get obstinate and out you go. I give you every possible advantage. You are in the country, and walking with your eyes, I will not say open, but partly so, out of the house of a country gentleman worth five thousand a year. It is now a quarter past five, and a fine sharp blustering morning, just like the season. In going down stairs, the ice not having been altogether melted by the night's rain, whack you come upon your posteriors, with your toes pointing up to heaven, your hands pressed against the globe, and your whole body bob, bob, bobbing, one step after another, till you come to a full stop or period, in a circle of gravel. On getting up and shaking yourself you involuntarily look up to the windows to see if any eye is upon you — and perhaps you dimly discern, through the blind mist of an intolerable headache, the old housekeeper in a flannel nightcap, and her hands clasped in the attitude of prayer, turning up the whites of her eyes at this inexplicable sally of the strange gentleman. Well, my good sir, what is it that you propose to do? Will you take a walk in the garden and eat a little fruit — that is to say, a cabbage leaf, or a Jerusalem

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artichoke? But the gardener is not quite so great a goose as yourself and is in bed with his wife and six children. So I leave you knocking with your shoulder against the garden gate — in the intervals of reflection on the virtue of early rising in spring.

March, April, and May are gone, and it is summer — so if you are an early riser, up, you lazy dog, for it is between three and four o'clock. How beautiful is the sunrise! What a truly intellectual employment it is to stand for an hour with your mouth wide open, like a stuck pig, gazing on the great orb of day! Then the choristers of the grove have their mouths open likewise; cattle are also lowing — and if there be a dog kennel at hand, I warrant the pack are enjoying the benefits of early rising as well as the best of you, and yelping away like furies before breakfast. The dew, too, is on the ground, excessively beautiful no doubt — and all the turkeys, how-towdies, ducks, and guinea fowls, are moping, waddling, and strutting about, in a manner equally affecting and picturesque, while the cawing of an adjacent rookery invites you to take a stroll in the grove, from which you return with an epaulet on each shoulder. You look at your watch, and find it is at least five hours till breakfast — so you sit down and write a sonnet to June, or a scene of a tragedy; — you find that the sonnet has seventeen lines — and that the *dramatis personæ*, having once been brought upon the stage, will not budge. While reducing the sonnet to the bakers' dozen, or giving the last kick to your heroine, as she walks off with her arm extended heavenwards, you hear the good old family bell warning the other inmates to doff their nightcaps — and huddling up your papers, you rush into the breakfast parlor. The urn is diffusing its grateful steam in clouds far more beautiful than any that adorned the sky. The squire and his good lady make their entrée with hearty faces, followed by a dozen hoydens and hobbledehoys — and after the first course of rolls, muffins, dry and butter toast has gone to that bourne from which the fewer travelers that return the better — in come the new-married couple, the young baronet and his blushing bride, who, with that infatuation common to a thinking people, have not seen the sun rise for a month past, and look perfectly incorrigible on the subject of early rising.

It is now that incomprehensible season of the year,— autumn. Nature is now brown, red, yellow, and everything but green. These, I understand, are the autumnal tints so much admired.

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Up then and enjoy them. Whichever way a man turns his face early in the morning, from the end of August till that of October, the wind seems to be blowing direct from that quarter. Feeling the rain beating against your back, you wonder what the deuce it can have to do to beat also against your face. Then, what is the rain of autumn in this country — Scotland? Is it rain, or mist, or sleet, or hail, or snow, or what in the name of all that is most abhorrent to a lunged animal is it? You trust to a greatcoat — Scotch plaid — umbrella — clogs, etc., etc., etc.; but of what use would they be to you if you were plopped into the boiler of a steam engine? Just so in a morning of autumn. You go out to look at the reapers. Why the whole corn for twenty miles round is laid flat — ten million runlets are intersecting the country much further than fifty eyes can reach — the roads are rivers, the meadows lakes — the moors seas — nature is drenched, and on your return home, if indeed you ever return (for the chance is that you will be drowned at least a dozen times before that), you are traced up to your bedroom by a stream of mud and gravel, which takes the housemaid an hour to mop up, and when fold after fold of cold, clammy, sweaty, fetid plaids, benjamins, coats, waistcoats, flannels, shirts, breeches, drawers, worsteds, gaiters, clogs, shoes, etc., have been peeled off your saturated body and limbs, and are laid in one misty steaming heap upon an unfortunate chair, there, sir, you are standing in the middle of the floor, in *puris naturalibus*, or, as Dr. Scott would say, in *statu quo*, a memorable and illustrious example of the glory and gain of early rising.

It is winter — six o'clock — you are up — you say so, and as I have never had any reason to doubt your veracity, I believe you. By what instinct, or by what power resembling instinct, acquired by long, painful, and almost despairing practice, you have come at last to be able to find the basin to wash your hands, must forever remain a mystery. Then how the hand must circle round and round the inner region of the wash-hand stand, before, in a blessed moment, it comes in contact with a lump of brown soap. But there are other vessels of china, or porcelain, more difficult to find than the basin: for as the field is larger, so is the search more tedious. Inhuman man! many a bump do the bedposts endure from thy merciless and unrelenting head. Loud is the crash of clothes screen, dressing table, mirror, chairs, stools, and articles of bedroom furniture, seemingly placed for no other pur-

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pose than to be overturned. If there is a cat in the room, that cat is the climax of comfort. Hissing and snuffing, it claws your naked legs, and while stooping down to feel if she has fetched blood, smack goes your head through the window, which you have been believing quite on the other side of the room; for geography is gone — the points of the compass are as hidden as at the North Pole — and on madly rushing at a venture out of a glimmer supposed to be the door, you go like a battering-ram against a great vulgar white-painted clothes chest, and fall down exhausted on the uncarpeted and sliddery floor. Now, thou Matutine Rose of Christmas, tell me if there be any exaggeration here? But you find the door — so much the worse, for there is a passage leading to a stair, and head over heels you go, till you collect your senses and your limbs on the bearskin in the lobby.

You are a philosopher, I presume, so you enter your study — and a brown study it is with a vengeance. But you are rather weak than wicked; so you have not ordered poor Grizzy to quit her chaff and kindle your fire. She is snoring undisturbed below. Where is the tinder box? You think you recollect the precise spot where you placed it at ten o'clock the night before, for, being an early riser-up, you are also an early lier-down. You clap your blundering fist upon the inkstand, and you hear it spurting over all your beautiful and invaluable manuscripts — and perhaps over the title-page of some superb book of prints, which Mr. Blackwood, or Mr. Miller, or Mr. Constable, has lent you to look at, and to return unscathed. The tinder box is found, and the fire is kindled — that is to say, it deludes you with a faithless smile; and after puffing and blowing till the breath is nearly out of your body, you heave a pensive sigh for the bellows. You find them on a nail, but the leather is burst and the spout broken, and nothing is emitted but a short asthmatic pluff, beneath which the last faint spark lingeringly expires — and, like Moses when the candle went out, you find yourself once more in the dark. After an hour's execration, you have made good your point, and with hands all covered with tallow (for depend upon it, you have broken and smashed the candle, and had sore to do to prop it up with paper in a socket too full of ancient grease) sit down to peruse or to indite some immortal work, an oration of Cicero or Demosthenes, or an article for Ebony. Where are the snuffers? Upstairs in your bedroom. You snuff the long wick with your fingers, and a dreary streak of black immediately is drawn from

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top to bottom of the page of the beautiful Oxford edition of Cicero. You see the words, and stride along the cold dim room in the sulks. Your object has been to improve your mind — your moral and intellectual nature — and along with the rest, no doubt, your temper. You therefore bite your lip, and shake your foot, and knit your brows, and feel yourself to be a most amiable, rational, and intelligent young gentleman.

In the midst of these morning studies, from which the present and all future ages will derive so much benefit, the male and female servants begin to bestir themselves, and a vigorous knocking is heard in the kitchen of a poker brandished by a virago against the great, dull, keeping coal in the grate. Doors begin to bang, and there is heard a clattering of pewter. Then comes the gritty sound of sand, as the stairs and lobby are getting made decent; and, not to be tedious, all the indefinable stir, bustle, uproar, and stramash of a general clearance. Your door is opened every half minute, and formidable faces thrust in, half in curiosity, and half in sheer impertinence, by valets, butlers, grooms, stableboys, cooks, and scullions, each shutting the door with his or her own peculiar bang; while whisperings, and titterings, and hoarse laughter, and loud guffaws, are testifying the opinion formed by these amiable domestics of the conformation of the upper story of the early riser. On rushing into the breakfast parlor, the butt end of a mop or broom is thrust into your mouth, as, heedless of mortal man, the mutched mawsey is what she calls dusting the room; and, stagger where you will, you come upon something surly; for a man who leaves his bed at six of a winter morning is justly reckoned a suspicious character, and thought to be no better than he should be. But, as Mr. Hogg says, I will pursue the parallel no further.

I have so dilated and descanted on the first head of my discourse, that I must be brief on the other two, namely, the connection between early rising and the various professions, and between the same judicious habit and the peculiar character of individuals.

Reader, are you a Scotch advocate? You say you are. Well, are you such a confounded ninny as to leave a good warm bed at four in the morning, to study a case on which you will make a much better speech if you never study it at all, and for which you have already received £2 2s. Do you think Jeffrey hops out of bed at that hour? No, no, catch him doing that. Unless,

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therefore, you have more than a fourth part of his business (for, without knowing you, I predict that you have no more than a fourth part of his talents), lie in bed till half-past eight. If you are not in the parliament house till ten, nobody will miss you. Reader, are you a clergyman? A man who has only to preach an old sermon of his old father need not, surely, feel himself called upon by the stern voice of duty to put on his smallclothes before eight in the summer and nine in winter. Reader, are you a half-pay officer? Then sleep till eleven; for well thumbed is your copy of the Army List, and you need not be always studying. Reader, are you an editor? Then dose till dinner; for the devils will be let loose upon thee in the evening, and thou must then correct all thy slips.

But I am getting stupid — somewhat sleepy; for, notwithstanding this philippic against early rising, I was up this morning before ten o'clock; so I must conclude. One argument in favor of early rising, I must, however, notice. We are told that we ought to lie down with the sun, and rise with that luminary. Why, is it not an extremely hard case to be obliged to go to bed whenever the sun chooses to do so? What have I to do with the sun — when he goes down, or when he rises up? When the sun sets at a reasonable hour, as he does during a short period in the middle of summer, I have no objection to set likewise, soon after; and, in like manner, when he takes a rational nap, as in the middle of winter, I don't care if now and then I rise along with him. But I will not admit the general principle; we move in different spheres. But if the sun never fairly sets at all for six months, which they say he does not very far north, are honest people on that account to sit up all that time for him? That will never do.

Finally, it is taken for granted by early risers that early rising is a virtuous habit, and that they are all a most meritorious and prosperous set of people. I object to both clauses of the bill, none but a knave or an idiot — I will not mince the matter — rises early, if he can help it. Early risers are generally milk-sop spoonies, ninnies with broad unmeaning faces and groset eyes, cheeks odiously ruddy, and with great calves to their legs. They slap you on the back, and blow their noses like a mail-coach horn. They seldom give dinners. "Sir, tea is ready." "Shall we join the ladies?" A rubber at whist, and by eleven o'clock the whole house is in a snore. Inquire into his motives for

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early rising, and it is, perhaps, to get an appetite for breakfast. Is the great healthy brute not satisfied with three penny-rolls and a pound of ham to breakfast, but he must walk down to the Pierhead at Leith to increase his voracity? Where is the virtue of gobbling up three turkeys' eggs, and demolishing a quartern loaf before his majesty's lieges are awake? But I am now speaking of your red, rosy, greedy idiot. Mark next your pale, sallow early riser. He is your prudent, calculating, selfish, money scrivener. It is not for nothing he rises. It is shocking to think of the hypocrite saying his prayers so early in the morning, before those are awake whom he intends to cheat and swindle before he goes to bed.

I hope that I have sufficiently exposed the folly or wickedness of early rising. Henceforth, then, let no knavish prig purse up his mouth and erect his head with a conscious air of superiority when he meets an acquaintance who goes to bed and rises at a gentlemanly hour.

SACRED POETRY

People nowadays will write, because they see so many writing; the impulse comes upon them from without, not from within; loud voices from streets and squares of cities call on them to join the throng, but the still small voice that speaketh in the penetralia of the spirit is mute; and what else can be the result, but, in place of the song of lark, or linnet, or nightingale, at the best a concert of mocking birds, at the worst an oratorio of ganders and bubbleys?

At this particular juncture or crisis, the disease would fain assume the symptoms of religious inspiration. The poetasters are all pious—all smitten with sanctity—Christian all over—and crossing and jostling on the Course of Time—as they think, on the highroad to Heaven and Immortality. Never was seen before such a shameless set of hypocrites. Down on their knees they fall in booksellers' shops, and, crowned with foolscap, repeat to Blue-Stockings prayers addressed in doggerel to the Deity! They bandy about the Bible as if it were an album. They forget that the poorest sinner has a soul to be saved, as well as a set of verses to be damned; they look forward to the First of the month with more fear and trembling than to the Last Day; and beseech a critic to be merciful upon them with far more earnest-

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ness than they ever beseeched their Maker. They pray through the press — vainly striving to give some publicity to what must be private forevermore; and are seen wiping away, at tea parties, the tears of contrition and repentance for capital crimes perpetrated but on paper, and perpetrated thereon so paltrily, that so far from being worthy of hell fire, such delinquents, it is felt, would be more suitably punished by being singed like plucked fowls with their own unsalable sheets. They are frequently so singed; yet singeing has not the effect upon them for which singeing is designed; and like chickens in a shower that have got the pip, they keep still gasping and shooting out their tongues, and walking on tiptoe with their tails down, till finally they go to roost in some obscure corner, and are no more seen among bipeds.

Among those, however, who have been unfortunately beguiled by the spirit of imitation and sympathy into religious poetry, one or two — who for the present must be nameless — have shown feeling; and would they but obey their feeling, and prefer walking on the ground with their own free feet, to attempting to fly in the air with borrowed and bound wings, they might produce something really poetical, and acquire a creditable reputation. But they are too aspiring; and have taken into their hands the sacred lyre without due preparation. He who is so familiar with his Bible, that each chapter, open it where he will, teems with household words, may draw thence the theme of many a pleasant and pathetic song. For is not all human nature, and all human life, shadowed forth in those pages? But the heart, to sing well from the Bible, must be embued with religious feelings, as a flower is alternately with dew and sunshine. The study of the book must have been begun in the simplicity of childhood, when it was felt to be indeed divine — and carried on through all those silent intervals in which the soul of manhood is restored, during the din of life, to the purity and peace of its early being. The Bible must be to such a poet even as the sky — with its sun, moon, and stars — its boundless blue with all its cloud mysteries — its peace deeper than the grave, because of realms beyond the grave — its tumult louder than that of life, because heard altogether in all the elements. He who begins the study of the Bible late in life, must, indeed, devote himself to it — night and day — and with a humble and a contrite heart as well as an awakened and soaring spirit, ere he can hope to feel

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what he understands, or to understand what he feels — thoughts and feelings breathing in upon him, as if from a region hanging, in its mystery, between heaven and earth. Nor do we think that he will lightly venture on the composition of poetry drawn from such a source. The very thought of doing so, were it to occur to his mind, would seem irreverent; it would convince him that he was still the slave of vanity, and pride, and the world.

They alone, therefore, to whom God has given genius as well as faith, zeal, and benevolence, will, of their own accord, fix their Pindus either on Lebanon or Calvary — and of these but few. The genius must be high — the faith sure — and human love must coalesce with divine, that the strain may have power to reach the spirits of men, immersed as they are in matter, and with all their apprehensions and conceptions blended with material imagery, and the things of this moving earth and this restless life.

So gifted and so endowed, a great or good poet, having chosen his subject well within religion, is on the sure road to immortal fame. His work, when done, must secure sympathy forever; a sympathy not dependent on creeds, but out of which creeds spring, all of them manifestly molded by imaginative affections of religion. Christian poetry will outlive every other; for the time will come when Christian poetry will be deeper and higher far than any that has ever yet been known among men. Indeed, the sovereign songs hitherto have been either religious or superstitious, and as "the dayspring from on High that has visited us" spreads wider and wider over the earth, "the soul of the world, dreaming of things to come," shall assuredly see more glorified visions than have yet been submitted to her ken. That poetry has so seldom satisfied the utmost longings and aspirations of human nature can only have been because poetry has so seldom dealt in its power with the only mysteries worth knowing — the greater mysteries of religion, into which the Christian is initiated only through faith, an angel sent from heaven to spirits struggling by supplications and sacrifices to escape from sin and death.

These, and many other thoughts and feelings concerning the "vision and the faculty divine," when employed on divine subjects, have arisen within us, on reading — which we have often done with delight — "The Christian Year," so full of Christian poetry of the purest character. Mr. Keble is a poet whom Cow-

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per himself would have loved — for in him piety inspires genius, and fancy and feeling are celestialized by religion. We peruse his book in a tone and temper of spirit similar to that which is breathed upon us by some calm day in spring, when all imagery is serene and still — cheerful in the main — yet with a touch and a tinge of melancholy, which makes all the blended bliss and beauty at once more endearing and more profound. We should no more think of criticizing such poetry than of criticizing the clear blue skies — the soft green earth — the "liquid lapse" of an unpolluted stream, that —

> "Doth make sweet music with the enamel'd stones,
> Giving a gentle kiss to every flower
> It overtaketh on its pilgrimage."

All is purity and peace; as we look and listen, we partake of the universal calm, and feel in nature the presence of him from whom it emanated. Indeed, we do not remember any poetry nearly so beautiful as this, which reminds one so seldom of the poet's art. We read it without ever thinking of the place which its author may hold among poets, just as we behold a "lily of the field" without comparing it with other flowers, but satisfied with its own pure and simple loveliness; or each separate poem may be likened, in its unostentatious — unambitious — unconscious beauty — to

> "A violet by a mossy stone,
> Half hidden to the eye."

Of all the flowers that sweeten this fair earth, the violet is indeed the most delightful in itself — form, fragrance, and color — nor less in the humility of its birthplace, and in its haunts in the "sunshiny shade." Therefore, 'tis a meet emblem of those sacred songs that may be said to blossom on Mount Sion. . . .

Poetry in our age has been made too much a thing to talk about — to show off upon — as if the writing and the reading of it were to be reckoned among what are commonly called accomplishments. Thus, poets have too often sacrificed the austere sanctity of the divine art to most unworthy purposes, of which, perhaps, the most unworthy — for it implies much voluntary self-degradation — is mere popularity. Against all such low aims he is preserved, who, with Christian meekness, approaches the muse in the sanctuaries of religion. He seeks not to force his songs

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on the public ear; his heart is free from the fever of fame; his poetry is praise and prayer. It meets our ear like the sound of psalms from some unseen dwelling among the woods or hills, at which the wayfarer or wanderer stops on his journey, and feels at every pause a holier solemnity in the silence of nature. Such poetry is indeed got by heart; and memory is then tenacious to the death, for her hold on what she loves is strengthened as much by grief as by joy; and, when even hope itself is dead — if, indeed, hope ever dies — the trust is committed to despair. Words are often as unforgetable as voiceless thoughts; they become very thoughts themselves, and are what they represent. How are many of the simply, rudely, but fervently and beautifully rhymed Psalms of David, very part and parcel of the most spiritual treasures of the Scottish peasant's being!

> "The Lord's my shepherd, I'll not want,
> He makes me down to lie
> In pastures green: he leadeth me
> The quiet waters by."

These four lines sanctify to the thoughtful shepherd on the braes every stream that glides through the solitary places — they have often given colors to the greensward beyond the brightness of all herbage and of all flowers. Thrice hallowed is that poetry which makes us mortal creatures feel the union that subsists between the Book of Nature and the Book of Life!

From "Recreations of Christopher North."

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WILLIAM WIRT

(1772–1834)

WIRT's "Letters of the British Spy," contributed to the Richmond Argus in 1803, proved so popular that they were republished in a volume which passed through many editions. "The Rainbow" and "The Old Bachelor" were series in the style of "The Spectator" contributed by him to the Richmond Enquirer. They met with favor, but did not equal "Letters of the British Spy" in lasting popularity. Wirt was a lawyer, statesman, orator, and historian, as well as an essayist. He was born November 8th, 1772, at Bladensburg, Maryland, but he is completely identified with Virginia where he began the practice of law in 1792, and where he lived until his death, February 18th, 1834. He served as clerk of the Virginia House of Delegates, Chancellor of the Eastern Shore and Member of the House of Delegates. He assisted in the prosecution of Aaron Burr in 1807, and in 1816 was appointed United States District Attorney in Virginia. From 1817 to 1829, he was the Attorney-General of the United States. In 1832 the "Anti-Masons" nominated him for President and "carried" Vermont for him. His "Life of Patrick Henry" is one of the most notable of American biographies, and his oration on the death of Jefferson and Adams (1826) would have made him famous as an orator if he had done nothing else.

A PREACHER OF THE OLD SCHOOL

IT WAS one Sunday, as I traveled through the county of Orange, that my eye was caught by a cluster of horses tied near a ruinous, old, wooden house, in the forest, not far from the roadside. Having frequently seen such objects before, in traveling through these states, I had no difficulty in understanding that this was a place of religious worship.

Devotion alone should have stopped me, to join in the duties of the congregation; but I must confess that curiosity to hear the preacher of such a wilderness was not the least of my motives. On entering, I was struck with his preternatural appearance: he was a tall and very spare old man; his head, which was covered with a white linen cap, his shriveled hands, and his

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voice, were all shaking under the influence of a palsy; and a few moments ascertained to me that he was perfectly blind.

The first emotions which touched my breast were those of mingled pity and veneration. But ah! sacred God! how soon were all my feelings changed! The lips of Plato were never more worthy of a prognostic swarm of bees than were the lips of this holy man! It was a day of the administration of the Sacrament; and his subject, of course, was the passion of our Savior. I had heard the subject handled a thousand times; I had thought it exhausted long ago. Little did I suppose that in the wild woods of America I was to meet with a man whose eloquence would give to this topic a new and more sublime pathos than I had ever before witnessed.

As he descended from the pulpit to distribute the mystic symbols, there was a peculiar, a more than human, solemnity in his air and manner which made my blood run cold and my whole frame shiver.

He then drew a picture of the sufferings of our Savior; his trial before Pilate; his ascent up Calvary; his crucifixion, and his death. I knew the whole history; but never, until then, had I heard the circumstances so selected, so arranged, so colored! It was all new: and I seemed to have heard it for the first time in my life. His enunciation was so deliberate that his voice trembled on every syllable; and every heart in the assembly trembled in unison. His peculiar phrases had that force of description that the original scene appeared to be, at that moment, acting before our eyes. We saw the very faces of the Jews: the staring, frightful distortions of malice and rage. We saw the buffet; my soul kindled with a flame of indignation; and my hands were involuntarily and convulsively clinched.

But when he came to touch on the patience, the forgiving meekness of our Savior; when he drew, to the life, his blessed eyes streaming in tears to heaven; his voice breathing to God a soft and gentle prayer of pardon for his enemies, "Father, forgive them, for they know not what they do"—the voice of the preacher, which had all along faltered, grew fainter and fainter, until his utterance being entirely obstructed by the force of his feelings, he raised his handkerchief to his eyes, and burst into a loud and irrepressible flood of grief. The effect is inconceivable. The whole house resounded with the mingled groans and sobs and shrieks of the congregation.

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It was some time before the tumult had subsided so far as to permit him to proceed. Indeed, judging by the usual, but fallacious standard of my own weakness, I began to be very uneasy for the situation of the preacher. For I could not conceive how he would be able to let his audience down from the height to which he had wound them, without impairing the solemnity and dignity of his subject, or perhaps shocking them by the abruptness of the fall. But — no; the descent was as beautiful and sublime as the elevation had been rapid and enthusiastic.

The first sentence with which he broke the awful silence was a quotation from Rousseau, « Socrates died like a philosopher, but Jesus Christ like a God! »

I despair of giving you any idea of the effect produced by this short sentence, unless you could perfectly conceive the whole manner of the man, as well as the peculiar crisis in the discourse. Never before did I completely understand what Demosthenes meant by laying such stress on delivery. You are to bring before you the venerable figure of the preacher; his blindness, constantly recalling to your recollection old Homer, Ossian, and Milton, and associating with his performance the melancholy grandeur of their geniuses; you are to imagine that you hear his slow, solemn, well-accented enunciation, and his voice of affecting, trembling melody; you are to remember the pitch of passion and enthusiasm to which the congregation were raised; and then, the few minutes of portentous, deathlike silence which reigned throughout the house; the preacher removing his white handkerchief from his aged face (even yet wet from the recent torrent of his tears), and slowly stretching forth the palsied hand which holds it, begins the sentence, « Socrates died like a philosopher » — then pausing, raising his other hand, pressing them both clasped together, with warmth and energy to his breast, lifting his « sightless balls » to heaven, and pouring his whole soul into his tremulous voice — « but Jesus Christ — like a God! » If he had been, in deed and in truth, an angel of light, the effect could scarcely have been more divine.

Whatever I had been able to conceive of the sublimity of Massillon, or the force of Bourdaloue, had fallen far short of the power which I felt from the delivery of this simple sentence. The blood, which just before had rushed in a hurricane upon my brain, and, in the violence and agony of my feelings, had held my whole system in suspense, now ran back into my heart, with

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a sensation which I cannot describe — a kind of shuddering delicious horror! The paroxysm of blended pity and indignation, to which I had been transported, subsided into the deepest self-abasement, humility, and adoration. I had just been lacerated and dissolved by sympathy for our Savior as a fellow-creature; but now, with fear and trembling, I adored him as — "a God!"

If this description gives you the impression that this incomparable minister had anything of shallow, theatrical trick in his manner, it does him great injustice. I have never seen, in any other orator, such a union of simplicity and majesty. He has not a gesture, an attitude, or an accent, to which he does not seem forced, by the sentiment which he is expressing. His mind is too serious, too earnest, too solicitous, and, at the same time, too dignified, to stoop to artifice. Although as far removed from ostentation as a man can be, yet it is clear from the train, the style and substance of his thoughts, that he is not only a very polite scholar, but a man of extensive and profound erudition. I was forcibly struck with a short, yet beautiful character which he drew of our learned and amiable countryman, Sir Robert Boyle. He spoke of him as if "his noble mind had even before death, divested herself of all influence from his frail tabernacle of flesh"; and called him, in his peculiarly emphatic and impressive manner, "a pure intelligence: the link between men and angels."

This man has been before my imagination almost ever since. A thousand times, as I rode along, I dropped the reins of my bridle, stretched forth my hand, and tried to imitate his quotation from Rousseau; a thousand times I abandoned the attempt in despair, and felt persuaded that his peculiar manner and power arose from an energy of soul, which nature could give, but which no human being could justly copy. In short, he seems to be altogether a being of a former age, or of a totally different nature from the rest of men.

From "Letters of the British Spy."

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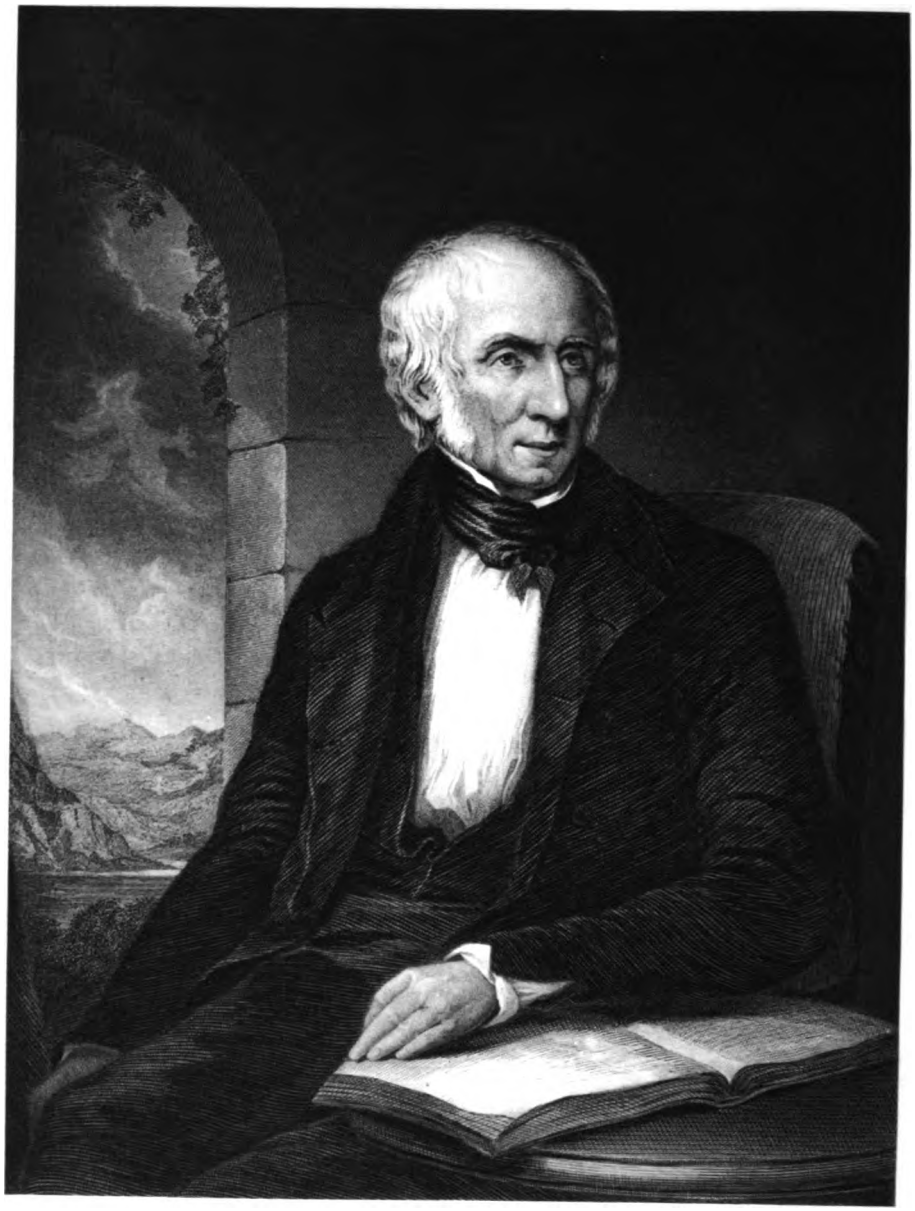

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WILLIAM WORDSWORTH.

After a Steel Plate Engraved from a Drawing from Life.

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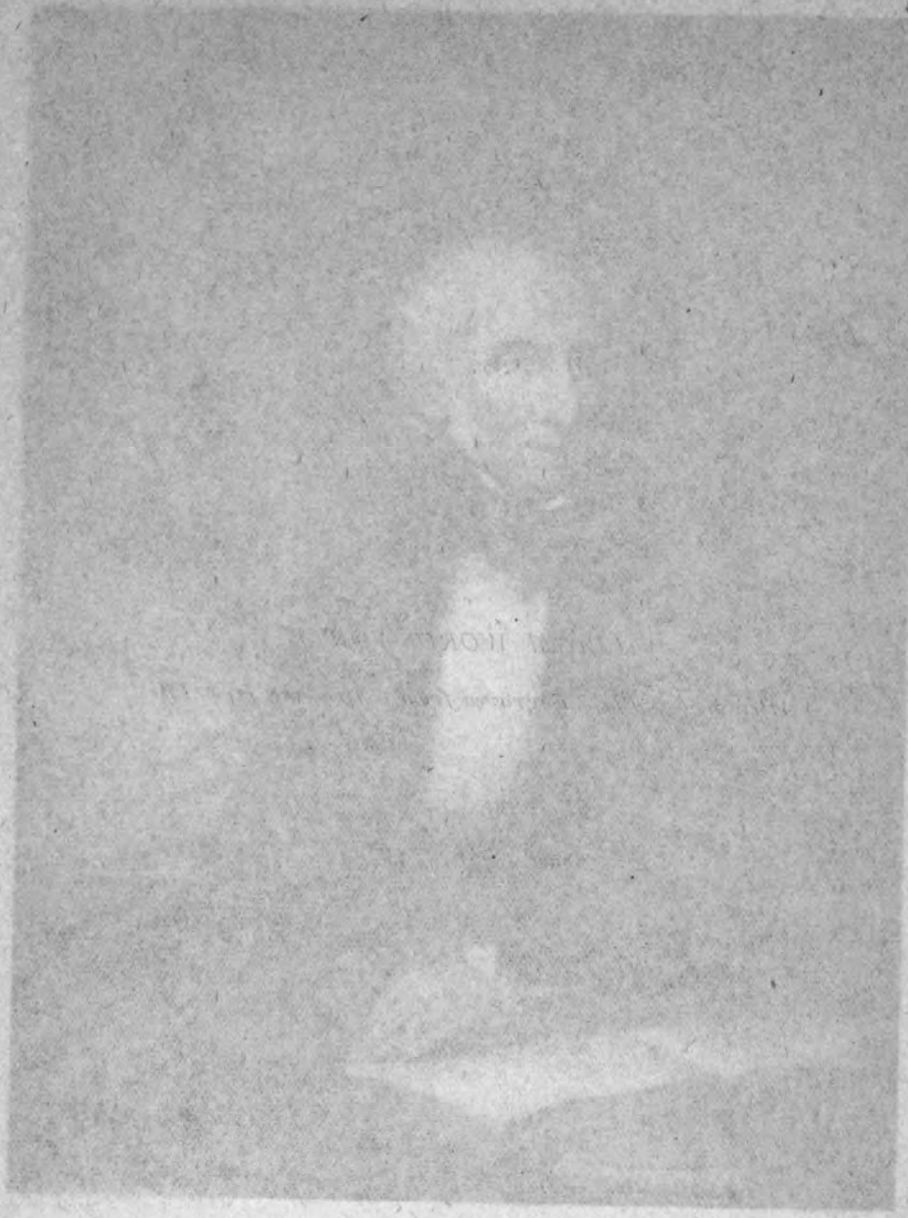

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WILLIAM WORDSWORTH

(1770–1850)

WORDSWORTH'S answer to the question "What is a poet?" would be one of the most important pieces of English prose, if it had no other merit than that of suggesting the reasons for the position he assumed when against the general judgment of his contemporaries he attempted to illustrate poetry as the simple and natural expression of what is of all things in man, the most natural, the least artificial — the intuitions and emotions of which, when they are unperverted, reason is properly the servant. As his method was a protest against the artificiality of the school of Pope, a needless quarrel and much bitterness resulted. The solution of the whole difficulty seems to be that verse is not necessarily poetry because it is simple, and that it may easily cease to be poetry by becoming too highly artistic in its forms of expression. Wordsworth himself wrote a good deal of more or less metrical prose, generally of a good literary quality, in illustrating his theories of simplicity, just as disciples of Pope wrote in intolerably good metre much that was neither prose nor poetry, nor in any true sense literature. But over and above all this, poetry is what Wordsworth calls it — "the impassioned expression which is in the countenance of all science," "the first and last of all knowledge" — "as immortal as the heart of man."

Born in Cumberland, England, April 7th, 1770, Wordsworth became Poet Laureate in 1843 and died April 23d, 1850. With Coleridge and Southey, he established the Lake School of English poetry as a protest against the formalism of Pope. The radical revolution in the mode of poetical expression which followed may have been due to such conscious effort as that of the Lake Poets, but no doubt the influence of the intense and wholly unartificial melody of the verse of Robert Burns would have finally brought about the same result even had no theory of opposition to Pope been formulated. It is curious that while the sonnet has the reputation of being a highly artificial form of versification, Wordsworth's theories of simplicity and naturalness are illustrated in his sonnets more pleasingly than in either the "Prelude" or the "Excursion."

W. V. B.

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WHAT IS A POET?

TAKING up the subject upon general grounds, I ask what is meant by the word Poet? What is a poet? To whom does he address himself? And what language is to be expected from him? He is a man speaking to men: a man, it is true, endued with more lively sensibility, more enthusiasm and tenderness, who has a greater knowledge of human nature, and a more comprehensive soul, than are supposed to be common among mankind; a man pleased with his own passions and volitions, and who rejoices more than other men in the spirit of life that is in him; delighting to contemplate similar volitions and passions as manifested in the goings on of the universe, and habitually impelled to create them where he does not find them. To these qualities he has added a disposition to be affected more than other men by absent things as if they were present; an ability of conjuring up in himself passions, which are indeed far from being the same as those produced by real events, yet especially in those parts of the general sympathy which are pleasing and delightful) do more nearly resemble the passions produced by real events than anything which, from the motions of their own minds merely, other men are accustomed to feel in themselves; whence, and from practice, he has acquired a greater readiness and power in expressing what he thinks and feels, and especially those thoughts and feelings which, by his own choice, or from the structure of his own mind, arise in him without immediate external excitement.

But whatever portion of this faculty we may suppose even the greatest poet to possess, there cannot be a doubt but that the language which it will suggest to him must, in liveliness and truth, fall far short of that which is uttered by men in real life, under the actual pressure of those passions, certain shadows of which the poet thus produces, or feels to be produced, in himself.

However exalted a notion we would wish to cherish of the character of a poet, it is obvious that, while he describes and imitates passions, his situation is altogether slavish and mechanical, compared with the freedom and power of real and substantial action and suffering. So that it will be the wish of the poet to bring his feelings near to those of the persons whose feelings he

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describes, nay, for short spaces of time, perhaps, to let himself slip into an entire delusion, and even confound and identify his own feelings with theirs; modifying only the language which is thus suggested to him by a consideration that he describes for a particular purpose, that of giving pleasure. Here, then, he will apply the principle on which I have so much insisted, namely, that of selection; on this he will depend for removing what would otherwise be painful or disgusting in the passion; he will feel that there is no necessity to trick out or elevate nature; and, the more industriously he applies this principle, the deeper will be his faith that no words which his fancy or imagination can suggest will bear to be compared with those which are the emanations of reality and truth.

But it may be said by those who do not object to the general spirit of these remarks, that, as it is impossible for the poet to produce upon all occasions language as exquisitely fitted for the passion as that which the real passion itself suggests, it is proper that he should consider himself as in the situation of a translator, who deems himself justified when he substitutes excellences of another kind for those which are unattainable by him; and endeavors occasionally to surpass his original, in order to make some amends for the general inferiority to which he feels that he must submit. But this would be to encourage idleness and unmanly despair. Further, it is the language of men who speak of what they do not understand; who talk of poetry as of a matter of amusement and idle pleasure; who will converse with us as gravely about a taste for poetry, as they express it, as if it were a thing as indifferent as a taste for ropedancing, or Frontignac, or Sherry. Aristotle, I have been told, hath said that poetry is the most philosophic of all writing; it is so: its object is truth, not individual and local, but general and operative; not standing upon external testimony, but carried alive into the heart by passion; truth which is its own testimony, which gives strength and divinity to the tribunal to which it appeals, and receives them from the same tribunal. Poetry is the image of man and nature. The obstacles which stand in the way of the fidelity of the biographer and historian, and of their consequent utility, are incalculably greater than those which are to be encountered by the poet who has an adequate notion of the dignity of his art. The poet writes under one restriction only, namely, that of the necessity of giving immediate pleasure to a human being possessed of that

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information which may be expected from him, not as a lawyer, a physician, a mariner, an astronomer, or a natural philosopher, but as a man. Except this one restriction, there is no object standing between the poet and the image of things: between this and the biographer and the historian there are a thousand.

Nor let this necessity of producing immediate pleasure be considered as a degradation of the poet's art. It is far otherwise. It is an acknowledgment of the beauty of the universe, an acknowledgment the more sincere because it is not formal, but indirect; it is a task light and easy to him who looks at the world in the spirit of love: further, it is an homage paid to the native and naked dignity of man, to the grand elementary principle of pleasure, by which he knows, and feels, and lives, and moves. We have no sympathy but what is propagated by pleasure. I would not be misunderstood, but wherever we sympathize with pain it will be found that the sympathy is produced and carried on by subtle combinations with pleasure. We have no knowledge, that is, no general principles drawn from the contemplation of particular facts, but what has been built up by pleasure, and exists in us by pleasure alone. The man of science, the chemist, and mathematician, whatever difficulties and disgusts they may have had to struggle with, know and feel this. However painful may be the objects with which the anatomist's knowledge is connected, he feels that his knowledge is pleasure; and where he has no pleasure he has no knowledge. What then does the poet? He considers man and the objects that surround him as acting and reacting upon each other, so as to produce an infinite complexity of pain and pleasure; he considers man in his own nature and in his ordinary life as contemplating this with a certain quantity of immediate knowledge, with certain convictions, intuitions, and deductions, which by habit become of the nature of intuitions; he considers him as looking upon this complex scene of ideas and sensations, and finding everywhere objects that immediately excite in him sympathies which, from the necessities of his nature, are accompanied by an overbalance of enjoyment.

To this knowledge which all men carry about with them, and to these sympathies in which, without any other discipline than that of our daily life, we are fitted to take delight, the poet principally directs his attention. He considers man and nature as essentially adapted to each other, and the mind of man as natu-

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rally the mirror of the fairest and most interesting qualities of nature. And thus the poet, prompted by this feeling of pleasure which accompanies him through the whole course of his studies, converses with general nature with affections akin to those which, through labor and length of time, the man of science has raised up in himself, by conversing with those parts of nature which are the objects of his studies. The knowledge both of the poet and the man of science is pleasure; but the knowledge of the one cleaves to us as a necessary part of our existence, our natural and unalienable inheritance; the other is a personal and individual acquisition, slow to come to us, and by no habitual and direct sympathy connecting us with our fellow-beings. The man of science seeks truth as a remote and unknown benefactor; he cherishes and loves it in his solitude; the poet, singing a song in which all human beings join with him, rejoices in the presence of truth as our visible friend and hourly companion. Poetry is the breath and finer spirit of all knowledge; it is the impassioned expression which is in the countenance of all science. Emphatically may be said of the poet, as Shakespeare hath said of man, "that he looks before and after." He is the rock of defense of human nature, an upholder and preserver, carrying everywhere with him relationship and love. In spite of difference of soil and climate, of language and manners, of laws and customs, in spite of things silently gone out of mind, and things violently destroyed, the poet binds together by passion and knowledge the vast empire of human society, as it is spread over the whole earth and over all time. The objects of the poet's thoughts are everywhere; though the eyes and senses of man are, it is true, his favorite guides, yet he will follow wheresoever he can find an atmosphere of sensation in which to move his wings. Poetry is the first and last of all knowledge — it is as immortal as the heart of man. If the labors of men of science should ever create any material revolution, direct or indirect, in our condition, and in the impressions which we habitually receive, the poet will sleep then no more than at present, but he will be ready to follow the steps of the man of science, not only in those general indirect effects, but he will be at his side, carrying sensation into the midst of the science itself. The remotest discoveries of the chemist, the botanist, or mineralogist will be as proper objects of the poet's art as any upon which it can be employed, if the time should ever come when these things shall be familiar to us, and

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the relations under which they are contemplated by the followers of these respective sciences shall be manifestly and palpably material to us as enjoying and suffering beings. If the time should ever come when what is now called science, thus familiarized to men, shall be ready to put on, as it were, a form of flesh and blood, the poet will lend his divine spirit to aid the transfiguration, and will welcome the being thus produced as a dear and genuine inmate of the household of man. It is not, then, to be supposed that any one, who holds that sublime notion of poetry which I have attempted to convey, will break in upon the sanctity and truth of his pictures by transitory and accidental ornaments, and endeavor to excite admiration of himself by arts, the necessity of which must manifestly depend upon the assumed meanness of his subject.

EPITAPHS

A VILLAGE churchyard, lying as it does in the lap of nature, may, indeed, be most favorably contrasted with that of a town of crowded population; and sepulture therein combines many of the best tendencies which belong to the mode practiced by the Ancients with others peculiar to itself. The sensations of pious cheerfulness which attend the celebration of the Sabbath Day in rural places are profitably chastised by the sight of the graves of kindred and friends, gathered together in that general home towards which the thoughtful yet happy spectators themselves are journeying. Hence a parish church in the stillness of the country is a visible centre of a community of the living and the dead; a point to which are habitually referred the nearest concerns of both.

As, then, both in cities and in villages, the dead are deposited in close connection with our places of worship, with us the composition of an epitaph naturally turns, still more than among the nations of antiquity, upon the most serious and solemn affections of the human mind upon departed worth — upon personal or social sorrow and admiration — upon religion, individual, and social — upon time, and upon eternity. Accordingly it suffices, in ordinary cases, to secure a composition of this kind from censure, that it contains nothing that shall shock or be inconsistent with this spirit. But to entitle an epitaph to praise more than this is necessary. It ought to contain some thought or feeling belong-

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ing to the mortal or immortal part of our nature touchingly expressed; and if that be done, however general or even trite the sentiment may be, every man of pure mind will read the words with sensations of pleasure and gratitude. A husband bewails a wife; a parent breathes a sigh of disappointed hope over a lost child; a son utters a sentiment of filial reverence over a departed father or mother; a friend perhaps inscribes an encomium recording the companionable qualities or the solid virtues of the tenant of the grave, whose departure has left a sadness upon his memory. This, and a pious admonition to the living, and a humble expression of Christian confidence in immortality, is the language of a thousand churchyards; and it does not often happen that anything in a greater degree discriminate or appropriate to the dead or to the living is to be found in them. . . .

The first requisite in an epitaph is that it should speak, in a tone which shall sink into the heart, the general language of humanity as connected with the subject of death — the source from which an epitaph proceeds; of death and of life. To be born and to die are the two points in which all men feel themselves to be in absolute coincidence. This general language may be uttered so strikingly as to entitle an epitaph to high praise: yet it cannot lay claim to the highest unless other excellences be superadded. Passing through all intermediate steps, we will attempt to determine at once what these excellences are, and wherein consists the perfection of this species of composition. It will be found to lie in a due proportion of the common or universal feeling of humanity to sensations excited by a distinct and clear conception conveyed to the reader's mind of the individual whose death is deplored and whose memory is to be preserved; at least of his character as, after death, it appeared to those who loved him, and lament his loss. The general sympathy ought to be quickened, provoked, and diversified by particular thoughts, actions, images — circumstances of age, occupation, manner of life, prosperity which the deceased had known, or adversity to which he had been subject; and these ought to be bound together and solemnized into one harmony by the general sympathy. The two powers should temper, restrain, and exalt each other. The reader ought to know who and what the man was whom he is called upon to think of with interest. A distinct conception should be given (implicitly where it can, rather than explicitly) of the individual lamented. But the writer of an epitaph is not

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an anatomist who dissects the internal frame of the mind; he is not even a painter who executes a portrait at leisure and in entire tranquillity: his delineation, we must remember, is performed by the side of the grave; and, what is more, the grave of one whom he loves and admires. What purity and brightness is that virtue clothed in, the image of which must no longer bless our living eyes! The character of a deceased friend or a beloved kinsman is not seen, no — nor ought to be seen, otherwise than as a tree through a tender haze or a luminous mist, that spiritualizes and beautifies it; that takes away indeed, but only to the end that the parts which are not abstracted may appear more dignified and lovely, may impress and affect the more. Shall we say, then, that this is not truth, not a faithful image; and that accordingly the purposes of commemoration cannot be answered? It is truth, and of the highest order! for, though doubtless things are not apparent which did exist, yet, the object being looked at through this medium, parts and proportions are brought into distinct view which before had been only imperfectly or unconsciously seen: it is the truth hallowed by love — the joint offspring of the worth of the dead and the affections of the living! This may easily be brought to the test. Let one whose eyes have been sharpened by personal hostility to discover what was amiss in the character of a good man hear the tidings of his death, and what a change is wrought in a moment! Enmity melts away; and as it disappears, unsightliness, disproportion, and deformity vanish; and through the influence of commiseration a harmony of love and beauty succeeds. Bring such a man to the tombstone on which shall be inscribed an epitaph on his adversary, composed in the spirit which we have recommended. Would he turn from it as from an idle tale? No — the thoughtful look, the sigh, and perhaps the involuntary tear, would testify that it had a sane, a generous, and good meaning; and that on the writer's mind had remained an impression which was a true abstract of the character of the deceased; that his gifts and graces were remembered in the simplicity in which they ought to be remembered. The composition and quality of the mind of a virtuous man, contemplated by the side of the grave where his body is moldering, ought to appear, and be felt, as something midway between what he was on earth walking about with his living frailties, and what he may be presumed to be as a spirit in heaven.

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XENOPHON

(*c.* 430–*c.* 357 B. C.)

XENOPHON was a disciple of Socrates, on intimate terms with his master, and in his "Memorabilia" we have reports of the conversations of the great philosopher which are less embellished, perhaps, than the similar reports of Plato. This is by no means certain, however, as it was a part of the literary art of the Athens of the time to use the known opinions of a master to the best possible advantage, without any special regard to his own forms of expression. We see the same habit illustrated in the freedom with which the classical historians from Thucydides to Tacitus constructed previously unreported orations to suit the characters and express the views of their statesmen and soldiers, with whom they were dealing.

Xenophon, who was born at Athens about 430 B. C., was a historian and essayist of distinguished merit. His "Anabasis" and "Cyropædia" are always likely to remain favorite text-books because of their pure and simple style, though the latter is evidently a romance in the mode of Sir Thomas More's "Utopia" rather than an authentic account of Persian methods in education. Xenophon died about 357 B. C. Among his minor works are "Symposium," "Hiero," and "Œconomics."

SOCRATES' DISPUTE WITH ARISTIPPUS CONCERNING THE GOOD AND BEAUTIFUL

ONE day Aristippus proposed a captious question to Socrates, meaning to surprise him; and this by way of revenge, for his having before put him to a stand: but Socrates answered him warily, and as a person who has no other design in his conversations than the improvement of his hearers.

The question which Aristippus asked him was whether he knew in the world any good thing, and if Socrates had answered him that meat, or drink, or riches, or health, or strength, or courage are good things, he would forthwith have shown him that it may happen that they are very bad. He therefore gave him such an answer as he ought; and because he knew very well that

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when we feel any indisposition we earnestly desire to find a remedy for it, he said to him: "Do you ask me, for example, whether I know anything that is good for a fever?" "No," said Aristippus. "Or for sore eyes?" said Socrates. "Neither." "Do you mean anything that is good against hunger?" "Not in the least," answered Aristippus. "I promise you," said Socrates, "that if you ask me for a good thing that is good for nothing, I know no such thing, nor have anything to do with it."

Aristippus pressed him yet further, and asked him whether he knew any beautiful thing. "I know a great many," said Socrates. "Are they all like one another?" continued Aristippus. "Not in the least," answered Socrates, "for they are very different from one another." "And how is it possible that two beautiful things should be contrary one to the other?" "This," said Socrates, "is seen every day in men: a beautiful make and disposition of body for running is very different from a beautiful make and disposition for wrestling: the excellence and beauty of a buckler is to cover well him that wears it. On the contrary, the excellence and beauty of a dart is to be light and piercing." "You answer me," said Aristippus, "as you answered me before, when I asked you whether you knew any good thing." "And do you think," replied Socrates, "that the good and the beautiful are different? Know you not that the things that are beautiful are good likewise in the same sense? It would be false to say of virtue that in certain occasions it is beautiful, and in others good. When we speak of men of honor we join the two qualities, and call them excellent and good. In our bodies beauty and goodness relate always to the same end. In a word, all things that are of any use in the world are esteemed beautiful and good, with regard to the subject for which they are proper." "At this rate you might find beauty in a basket to carry dung," said Aristippus. "Yes, if it be well made for that use," answered Socrates; "and, on the contrary, I would say that a buckler of gold was ugly if it were ill made." "Would you say," pursued Aristippus, "that the same thing may be beautiful and ugly at once?" "I would say that it might be good and bad. Often what is good for hunger is bad for a fever; and what is good for a fever is very bad for hunger; often what is beautiful to be done in running is ugly to be done in wrestling; and what is beautiful to do in wrestling is ugly in running. For all things are reputed beautiful and good when they are compared with

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those which they suit or become, as they are esteemed ugly and bad when compared with those they do not become."

Thus we see that when Socrates said that beautiful houses were the most convenient, he taught plainly enough in what manner we ought to build them, and he reasoned thus: "Ought not he who builds a house to study chiefly how to make it most pleasant and most convenient?" This proposition being granted, he pursued: "Is it not a pleasure to have a house that is cool in summer and warm in winter? And does not this happen in buildings that front towards the south? For the beams of the sun enter into the apartments in winter, and only pass over the covering in summer. For this reason the houses that front towards the south ought to be very high, that they may receive the sun in winter; and, on the contrary, those that front towards the north ought to be very low, that they may be less exposed to the cold winds of that quarter." In short, he used to say that he had a very beautiful and very agreeable house, who could live there with ease during all the seasons of the year, and keep there in safety all that he has; but that for painting and other ornaments, there was more trouble in them than pleasure.

He said further that retired places, and such as could be seen from afar, were very proper to erect altars and build temples in; for though we are at a distance from them, yet it is a satisfaction to pray in sight of the holy places, and as they are apart from the haunts of men, innocent souls find more devotion in approaching them.

Complete.

IN WHAT MANNER SOCRATES DISSUADED MEN FROM SELF-CONCEIT AND OSTENTATION

Let us now see whether by dissuading his friends from a vain ostentation he did not exhort them to the pursuit of virtue. He frequently said that there was no readier way to glory than to render oneself excellent, and not to affect to appear so. To prove this he alleged the following example: "Let us suppose," said he, "that any one would be thought a good musician, without being so in reality; what course must he take? He must be careful to imitate the great masters in everything that is not of their art; he must, like them, have fine musical instruments; he must, like them, be followed by a great number of persons

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wherever he goes, who must be always talking in his praise. And yet he must not venture to sing in public; for then all men would immediately perceive not only his ignorance, but his presumption and folly likewise. And would it not be ridiculous in him to spend his estate to ruin his reputation? In like manner, if any one would appear a great general, or a good pilot, though he knew nothing of either, what would be the issue of it? If he cannot make others believe it, it troubles him, and if he can persuade them to think so he is yet more unhappy, because, if he be made choice of for the steering of ships, or to command an army, he will acquit himself very ill of his office, and perhaps be the cause of the loss of his best friends. It is not less dangerous to appear to be rich, or brave, or strong, if we are not so indeed, for this opinion of us may procure us employments that are above our capacity, and if we fail to effect what was expected of us there is no remission for our faults. And if it be a great cheat to wheedle one of your neighbors out of any of his ready money or goods, and not restore them to him afterwards, it is a much greater impudence and cheat for a worthless fellow to persuade the world that he is capable to govern a republic." By these and the like arguments he inspired a hatred of vanity and ostentatation into the minds of those who frequented him.

Complete.

SEVERAL APOTHEGMS OF SOCRATES

A CERTAIN man being vexed that he had saluted one who did not return his civility, Socrates said to him, "It is ridiculous in you to be unconcerned when you meet a sick man in the way, and to be vexed for having met a rude fellow."

Another was saying that he had lost his appetite and could eat nothing. Socrates, having heard it, told him he could teach him a remedy for that. The man asking what it was, "Fast," said he, "for some time, and I will warrant you will be in better health, spend less money, and eat with more satisfaction afterwards."

Another complained that the water which came into the cistern was warm, and nevertheless he was forced to drink it. "You ought to be glad of it," said Socrates, "for it is a bath ready for you, whenever you have a mind to bathe yourself." "It is too cold to bathe in," replied the other. "Do your servants," said

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Socrates, "find any inconvenience in drinking it, or in bathing in it?" "No, but I wonder how they can suffer it." "Is it," continued Socrates, "warmer to drink than that of the temple of Æsculapius?" "It is not near so warm." "You see then," said Socrates, "that you are harder to please than your own servants, or even than the sick themselves."

A master having beaten his servant most cruelly, Socrates asked him why he was so angry with him. The master answered, "Because he is a drunkard, a lazy fellow who loves money, and is always idle." "Suppose he be so," said Socrates: "but be your own judge, and tell me, which of you two deserves rather to be punished for those faults?"

Another made a difficulty of undertaking a journey to Olympia. "What is the reason," said Socrates to him, "that you are so much afraid of walking, you, who walk up and down about your house almost all day long? You ought to look upon this journey to be only a walk, and to think that you will walk away the morning till dinnertime, and the afternoon till supper, and thus you will insensibly find yourself at your journey's end. For it is certain that in five or six days' time you go more ground in walking up and down than you need to do in going from Athens to Olympia. I will tell you one thing more: it is much better to set out a day too soon than a day too late; for it is troublesome to be forced to go long journeys; and on the contrary, it is a great ease to have the advantage of a day beforehand. You were better, therefore, to hasten your departure than be obliged to make haste upon the road."

Another, telling him that he had been on a great journey, and was extremely weary, Socrates asked whether he had carried anything. The other answered that he had carried nothing but his cloak. "Were you alone?" said Socrates. "No; I had a slave with me." "Was not he loaded?" continued Socrates. "Yes, for he carried all my things." "And how did he find himself upon the road?" "Much better than I." "And if you had been to carry what he did, what would have become of you?" "Alas!" said he, "I should never have been able to have done it." "Is it not a shame," added Socrates, "in a man like you, who have gone through all the exercises, not to be able to undergo as much fatigue as his slave?"

Complete. The foregoing selections from the "Memorabilia" are all from translations of Bysshe.

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JOHANN GEORG ZIMMERMANN

(1728–1795)

ZIMMERMANN was immortalized by his book "On Solitude" ("Über die Einsamkeit"), first published in 1755. Though out of print and somewhat out of fashion at present, it has not ceased, nor will it ever cease, to be read by those who can admire a work of art regardless of its subject. As "The Complete Angler" is now read most by some who fish least, so Zimmermann is read most now by dwellers in cities where any solitude other than that of the crowd is hopeless. He wrote essays "On National Pride," and other subjects, scientific, moral, and philosophical, but as far as the world is concerned he is a man of one book, existing only in his ideal of solitude.

He was born in Aargau, Switzerland, December 8th, 1728. By profession he was a physician, and after serving at Hannover as court physician, he went to Berlin, where he attended Frederick the Great in his last illness. His "Reminiscences" of their acquaintance, published in 1788 and 1790, are characterized as egotistical and unjust to Frederick. Zimmermann was eccentric in many ways; and while his individuality is at times repellent, the fullness with which he has expressed it is the reason, no doubt, he continues to attract readers who ask him only for recreation and are content to look elsewhere for instruction.

THE INFLUENCE OF SOLITUDE

SOLITUDE and the love of liberty rendered all the pleasures of the world odious to the mind of Petrarch. In his old age he was solicited to officiate as secretary to different popes, at whatever salary he thought proper to fix; and, indeed, every inducement that emolument could afford was insidiously made use of to turn his views that way. But Petrarch replied, "Riches acquired at the expense of liberty are the cause of real misery; a yoke made of gold or silver is not less oppressive than if made of wood or lead." He represented to his patrons and friends that he could not persuade himself to give up his liberty and his leisure, because, in his opinion, the world afforded no wealth of

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equal value; that he could not renounce the pleasures of science; that he had despised riches at a time when he was most in need of them, and it would be shameful to seek them now, when it was more easy for him to do without them; that he should apportion the provision for his journey according to the distance he had to travel; and that having almost reached the end of his course, he ought to think more of his reception at the inn than of his expenses on the road.

A distaste of the manners of a court led Petrarch into solitude when he was only three-and-twenty years of age, although in his outward appearance, in his attention to dress, and even in his constitution, he possessed everything that could be expected from a complete courtier. He was in every respect formed to please; the beauty of his figure caused people to stop in the street, and point him out as he walked along. His eyes were bright, and full of fire; and his lively countenance proclaimed the vivacity of his mind. The freshest color adorned his cheeks; his features were distinct and manly; his shape fine and elegant; his person tall, and his presence noble. The genial climate of Avignon increased the warmth of his constitution. The fire of youth, the beauty of so many women assembled at the court of the Pope from every nation in Europe, and, above all, the dissolute manners of the court, led him, very early in life, into connections with women. A great portion of the day was spent at his toilet in the decorations of dress. His habit was always white, and the least spot or an improper fold gave his mind the greatest uneasiness. Even in the fashion of his shoes he avoided every form that appeared to him inelegant; they were extremely tight, and cramped his feet to such a degree that it would in a short time have been impossible for him to walk, if he had not recollected that it was much better to shock the eyes of the ladies than to make himself a cripple. In walking through the streets, he endeavored to avoid the rudeness of the wind by every possible means; not that he was afraid of taking cold, but because he was fearful that the dress of his hair might be deranged. A love, however, much more elevated and ardent for virtue and belles-lettres always counterbalanced his devotion to the fair sex. In truth, to express his passion for the sex, he wrote all his poetry in Italian, and only used the learned languages upon serious and important subjects. But notwithstanding the warmth of his constitution, he was always chaste. He held

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all debauchery in the utmost detestation; repentance and disgust immediately seized his mind upon the slightest indulgence with the sex; and he often regretted the sensibility of his feelings; "I should like," said he, "to have a heart as hard as adamant, rather than be so continually tormented by such seducing passions." Among the number of fine women, however, who adorned the court of Avignon, there were some who endeavored to captivate the heart of Petrarch. Seduced by their charms, and drawn aside by the facility with which he obtained the happiness of their company, he became upon closer acquaintance obedient to all their wishes; but the inquietudes and torments of love so much alarmed his mind that he endeavored to shun its toils. Before his acquaintance with Laura, he was wilder than a stag; but, if tradition is to be believed, he had not, at the age of thirty-five, any occasion to reproach himself with misconduct. The fear of God, the idea of death, the love of virtue, the principles of religion, the fruits of the education he received from his mother, preserved him from numerous dangers by which he was surrounded. The practice of the civil law was at this period the only road to eminence at the court of the Pope; but Petrarch held the law in detestation, and reprobated this venal trade. Previous to devoting himself to the church, he exercised for some time the profession of an advocate, and gained many causes; but he reproached himself with it afterwards. "In my youth," says he, "I devoted myself to the trade of selling words, or rather of telling lies; but that which we do against our inclinations is seldom attended with success. My fondness was for solitude, and I therefore attended the practice of the bar with the greater detestation." The secret consciousness which Petrarch entertained of his own merit gave him, it is true, all the vain confidence of youth, and filled his mind with that lofty spirit which begets the presumption of being equal to everything; but his inveterate hatred of the manners of the court impeded his exertions. "I have no hope," said he, in the thirty-fifth year of his age, "of making my fortune in the court of the Vicar of Jesus Christ; to accomplish that I must assiduously visit the palaces of the great; I must flatter, lie, and deceive." Petrarch was not capable of doing this. He neither hated men nor disliked advancement, but he detested the means that he must necessarily use to attain it. He loved glory, and ardently sought it, though not by the ways in which it is generally obtained. He delighted to walk in the

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most unfrequented paths, and, in consequence, he renounced the world.

The aversion which Petrarch felt to the manners which are peculiar to courts was the particular occasion of his essay «On Solitude.» In the year 1346 he was, as usual during Lent, at Vaucluse. The Bishop of Cavailion, anxious to enter into conversation with him, and to taste the fruits of solitude, fixed his residence at the castle, which is situated upon the summit of a high rock, and appears to be constructed more for the habitation of birds than men; at present the ruins of it only remain to be seen. All that the Bishop and Petrarch had seen at Avignon and Naples had inspired them with disgust of residence in cities, and the highest contempt for the manners of a court. They weighed all the unpleasant circumstances they had before experienced, and opposed the situations which produced them to the advantages of solitude. This was the usual subject of their conversation at the castle, and that which gave birth in the mind of Petrarch to the resolution of exploring, and uniting into one work, all his own ideas and those of others upon this delightful subject. This work was begun in Lent and finished at Easter, but he revised and corrected it afterwards, making many alterations, and adding everything which occurred to his mind previous to the publication. It was not till the year 1366 (twenty years afterwards) that he sent it to the Bishop of Cavailion, to whom it was dedicated.

If all that I have said of Petrarch in the course of this work were to be collected into one point of view, it would be seen what very important sacrifices he made to solitude. But his mind and his heart were framed to enjoy the advantages it affords, with a degree of delight superior to that in which any other person could have enjoyed them, and all this happiness he obtained from his disgust to a court, and from his love of liberty.

From «On Solitude.»

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NOTED SAYINGS
AND
CELEBRATED PASSAGES

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NOTED SAYINGS AND CELEBRATED PASSAGES

FROM THE BEST ESSAYS, ANCIENT AND MODERN.

[While specially striking passages in the text of the WORLD'S BEST ESSAYS are sometimes repeated in this collection, the passages here given are, as a rule, supplementary to the body of the work.]

A'BECKET, GILBERT A. (England, 1811–1856)

The True Principles of Law.— Every gentleman ought to know a little of law, says Coke, and perhaps, say we, the less the better. Servius Sulpicius, a patrician, called on Mucius Scævola, the Roman Pollock (not one of the firm of Castor & Pollux), for a legal opinion, when Mucius Scævola thoroughly flabbergasted Servius Sulpicius with a flood of technicalities, which the latter could not understand. Upon this Mucius Scævola bullied his client for his ignorance; when Sulpicius, in a fit of pique, went home and studied the law with such effect that he wrote one-hundred-and-four-score volumes of law books before he died; which task was, for what we know, the death of him. We should be sorry, on the strength of this little anecdote, to recommend our nobility to go home and write law books; but we advise them to peruse the "Comic Blackstone," which would have done Servius Sulpicius a great deal of good to have studied. . . . The term Law, in its general sense, signifies a rule of human action, whether animate or inanimate, rational or irrational; and perhaps there is nothing more inhuman or irrational than an action at law. We talk of the law of motion, as when one man springs towards another and knocks him down; or the law of gravitation, in obedience to which the person struck falls to the earth.

If we descend from animal to vegetable life, we shall find the latter acting in conformity with laws of its own. The ordinary cabbage from its first entering an appearance on the bed to its being finally taken in execution and thrust into the pot for boiling, is governed by the common law of nature.

Man, as we are all aware, is a creature endowed with reason and free will; but when he goes to law as plaintiff, his reason seems to have deserted him; while, if he stands in the position of defendant, it is generally against his free will; and thus that "noblest of animals," man, is in a very ignoble predicament.

Justinian has reduced the principles of law to three;— 1st. That we should live honestly; 2dly, that we should hurt nobody; and 3dly, that we should give every one his due. These principles have, however, been for sometime obsolete in ordinary legal practice. It used to be considered that justice and human felicity were intimately connected, but the partnership seems to have been long ago dissolved; though we cannot say at what particular period. That man should pursue his own true and substantial happiness, is said to be the foundation of ethics or natural law; but if any one plunges into artificial law, with the view of "pursuing his own true and substantial happiness," he will find himself greatly mistaken.

It is said that no human laws are of any validity if they are contrary to the law of nature; but we do not mean to deny the validity of the poor law, and some others we could mention. The law of nature contributes to the general happiness of men; but it is in the nature of law to contribute only to the happiness of the attorney.— *From the "Comic Blackstone."*

ADAMS, JOHN QUINCY (America, 1767–1848)

Principles in Politics.— My own deliberate opinion is, that the more of pure moral principle is carried into the policy and conduct of a government, the wiser and more profound will that policy be. If it is not the uniform course of human events that virtue should be crowned with success, it is at least the uniform will of Heaven that virtue should be the duty of man.— *From "Memoirs of John Quincy Adams."*

Liberty and Eloquence.—With the dissolution of Roman Liberty, and the decline of Roman taste the reputation and the excellency of the oratorical art fell alike into decay. Under the despotism of the Cæsars, the end of eloquence was perverted from persuasion to panegyric, and all her faculties were soon palsied by the touch of corruption, or enervated by the impotence of servitude.— *Lectures on Rhetoric and Oratory.*

ADDISON, JOSEPH (England, 1672–1719)

Conversation in Confidence.— In private Conversation between intimate Friends, the wisest men very often talk like the weakest; for indeed the talking with a Friend is nothing else but thinking aloud. . . .

Conversation in Crowds.— One would think that the larger the Company is in which we are engaged, the greater variety of Thoughts and Subjects would be started into discourse; but instead of this we find that Conversation is never so much straightened and confined as in numerous assemblies.

Love and Ridicule.— Ridicule, perhaps, is a better expedient against Love, than sober advice; and I am of opinion, that Hudibras and Don Quixote may be as effectual to cure the extravagances of this Passion, as any one of the old philosophers.

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Courtship.— The pleasantest part of a man's life is generally that which passes in Courtship, provided his Passion be sincere, and the party beloved kind with Discretion. Love, Desire, Hope, all the pleasing motions of the Soul, rise in the pursuit.

Manners and Civilization.— Complaisance renders a Superior amiable, an Equal agreeable, and an Inferior acceptable. It smooths distinction, sweetens conversation, and makes every one in the company pleased with himself. It produces Good Nature and mutual benevolence, encourages the timorous, soothes the turbulent, humanizes the fierce, and distinguishes a society of civilized persons from a confusion of savages.

AIKIN, LUCY (England, 1781-1864)

Queen Elizabeth's Court.—The ceremonial of her court rivaled the servility of the East: no person of whatever rank ventured to address her otherwise than kneeling; and this attitude was preserved by all her ministers during their audiences of business, with the exception of Burleigh, in whose favor, when aged and infirm, she dispensed with its observance. Hentzner, a German traveler who visited England near the conclusion of her reign, relates, that, as she passed through several apartments from the chapel to dinner, wherever she turned her eyes he observed the spectators throw themselves on their knees. The same traveler further relates, that the officers and ladies whose business it was to arrange the dishes and give tastes of them to the yeomen of the guard by whom they were brought in, did not presume to approach the royal table without repeated prostrations and genuflections, and every mark of reverence due to her majesty in person.

The appropriation of her time and the arrangements of her domestic life present several favorable and pleasing traits.

«First in the morning she spent some time at her devotions; then she betook herself to the dispatch of her civil affairs, reading letters, ordering answers, considering what should be brought before the council, and consulting with her ministers. When she had thus wearied herself, she would walk in a shady garden or pleasant gallery, without any other attendance than that of a few learned men. Then she took her coach, and passed in the sight of her people to the neighboring groves and fields; and sometimes would hunt or hawk. There was scarce a day but she employed some part of it in reading and study,—sometimes before she entered upon her state affairs, sometimes after them.»

She slept little, seldom drank wine, was sparing in her diet, and a religious observer of the fasts. She sometimes dined alone, but more commonly had with her some of her friends. «At supper she would divert herself with her friends and attendants; and if they made her no answer would put them upon mirth and pleasant discourse with great civility. She would then also admit Tarleton, a famous comedian and pleasant talker; and other such men, to divert her with stories of the town and the common jests and accidents.»—*From the «Last Days of Queen Elizabeth.»*

ALCOTT, A. BRONSON (America, 1799-1888)

Egotists in Monologue.—Egotists cannot converse, they talk to themselves only.—*«Concord Days,» Part May, Chap. Conversation.*

ALEXANDER, ARCHIBALD (America, 1772-1851)

Natural Scenery.—Whether the scenery with which our senses are conversant in early life has any considerable effect on the character of the mind, is a question not easily determined. It would be easy to theorize on the subject; and formerly I indulged in many lucubrations,—which at the time seemed plausible,—all tending to the conclusion that minds developed under the constant view and impression of grand or picturesque scenery must, in vigor and fertility of imagination, be greatly superior to those who spend their youth in dark alleys, or in the crowded streets of a large city, where the only objects which constantly meet the senses are stone and brick walls, and dirty and offensive gutters.—*From his Works.*

ALFRED THE GREAT (England, 849-901)

The Equal Nobility of Original Human Nature.— God has made all men equally noble in their original nature. True nobility is in the mind not in the flesh. I wish to live honorably while I live, and after my life to leave to the men, who are after me, my memory in good works.—*Longfellow's translation: essay on «Anglo-Saxon Language and Literature.»*

ANTHONY, SUSAN B. (America, 1820-)

Woman and Her Talents.— Woman has been faithful in a few things; now God is going to make her ruler over many things.

ARBUTHNOT, JOHN (Scotland, 1667-1735)

Newton's Place in Science.— Though the industry of former ages had discovered the periods of the great bodies of the universe, and the true system and order of them, and their orbits pretty near; yet was there one thing still reserved for the glory of this age and the honor of the English nation,—the grand secret of the whole machine; which, now it is discovered, proves to be (like the other contrivances of infinite wisdom) simple and natural, depending upon the most known and most common property of matter, *viz.*, gravity. From this the incomparable Mr. Newton has demonstrated the theories of all the bodies of the solar system, of all the primary planets and their secondaries, and among others, the moon, which seemed most averse to numbers; and not only of the planets, the slowest of which completes its period in less than half the age of a man, but likewise of the comets, some of which it is probable spend more than 2,000 years in one revolution about the sun; for whose theory he has laid such a foundation, that after ages, assisted with more observations, may be able to calculate their returns. In a

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word, the precession of the equinoctial points, the tides, the unequal vibration of pendulous bodies in different latitudes, etc., are no more a question to those that have geometry enough to understand what he has delivered on those subjects: a perfection in philosophy that the boldest thinker durst hardly have hoped for; and, unless mankind turn barbarous, will continue the reputation of this nation as long as the fabric of nature shall endure. After this, what is it we may not expect from geometry joined to observations and experiments?—*From an essay on the "Usefulness of Mathematical Learning."*

ARISTOTLE (Greece, 384–322 B.C.)

Education and the State.—It would therefore be best that the state should pay attention to education, and on right principles, and that it should have the power to enforce it; but if it be neglected as a public measure, then it would seem to be the duty of every individual to contribute to the virtue of his children and friends, or at least to make this his deliberate purpose.—*Ethic. x. 10.*

The Training of Children.—Therefore it is necessary to be in a certain degree trained from our very childhood, as Plato says, to feel pleasure and pain at what we ought; for this is education in its true sense.—*Ethic. ii. 2.*

Happiness, the Gift of Heaven.—If, then, there is anything that is a gift of the gods to men, it is surely reasonable to suppose that happiness is a divine gift, and more than anything else of human things, as it is the best.—*Ethic. i. 10.*

One Swallow Does Not Make Spring.—For one swallow does not make spring, nor yet one fine day; so, also, neither does one day, nor a short time, make a man blessed and happy.—*Ethic. i. 6.*

ARNOLD, BENEDICT (America, 1741–1801)

On "True and Permanent Happiness."—A union of hearts is undoubtedly necessary to happiness; but give me leave to observe that true and permanent happiness is seldom the effect of an alliance founded on a romantic passion; where fancy governs more than judgment. Friendship and esteem, founded on the merit of the object, is the most certain basis to build a lasting happiness upon; and when there is a tender and ardent passion on one side, and friendship and esteem on the other, the heart (unlike yours) must be callous to every tender sentiment, if the taper of love is not lighted up at the flame.—*From a letter to Miss Peggy Shippen. 1778.*

AURELIUS, MARCUS (Rome, 121–180 A.D.)

A Rule for Happiness.—Be simple and modest in thy deportment, and treat with indifference whatever lies between virtue and vice. Love the human race; obey God.—*vii. 31.*

Change in All Things.—Nature, which rules the universe, will soon change all things which thou seest, and out of their substance will make other things, and again other things from the substance of them, that the world may ever be fresh.—*vii. 25.*

The Man Is What He Thinks.—Such as are thy habitual thoughts, such also will be the character of thy mind; for the soul is dyed by the thoughts.—*v. 16.*

AUSTEN, JANE (England, 1775–1817)

"Only a Novel."—Although our productions have afforded more extensive and unaffected pleasure than those of any other literary corporation in the world, no species of composition has been so much decried. From pride, ignorance, or fashion, our foes are almost as many as our readers; and while the abilities of the nine-hundredth abridger of the "History of England," or of the man who collects and publishes in a volume some dozen lines of Milton, Pope, and Prior, with a paper from the Spectator, and a chapter from Sterne, are eulogized by a thousand pens, there seems almost a general wish of decrying the capacity and undervaluing the labor of the novelist, and of slighting the performances which have only genius, wit, and taste to recommend them. "I am no novel reader; I seldom look into novels; do not imagine that I often read novels; it is really very well for a novel." Such is the common cant. "And what are you reading, miss—?" "Oh! it is only a novel!" replies the young lady; while she lays down her book with affected indifference, or momentary shame. It is only "Cecilia," or "Camilla," or "Belinda"; or, in short, only some work in which the greatest powers of the mind are displayed, in which the most thorough knowledge of human nature, the happiest delineation of its varieties, the liveliest effusions of wit and humor, are conveyed to the world in the best chosen language. Now, had the same young lady been engaged with a volume of the Spectator, instead of such a work, how proudly would she have produced the book, and told its name! though the chances must be against her being occupied by any part of that voluminous publication of which either the matter or manner would not disgust a young person of taste; the substance of its papers so often consisting in the statement of improbable circumstances, unnatural characters, and topics of conversation, which no longer concern any one living; and their language, too, frequently so coarse as to give no very favorable idea of the age that could endure it.—*From "Northanger Abbey."*

BACON, FRANCIS (England, 1561–1626)

"Half Way Men."—The Rabbins note a principle of nature, that putrefaction is more dangerous before maturity than after, and another noteth a position in moral philosophy, that men abandoned to Vice do not so much corrupt manners as those that are half Good and half Evil.

Moroseness and Dignity.—Men possessing minds which are morose, solemn, and inflexible, enjoy, in general, a greater share of Dignity than of Happiness.

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BALLOU, HOSEA (America, 1796–1861)

Charity.—How white are the fair robes of Charity, as she walketh amid the lowly habitations of the poor!—*Mss.: Sermons.*

Conscience.—There is one court whose «findings» are incontrovertible, and whose sessions are held in the chambers of our own breast.—*Mss.: Sermons.*

BARRINGTON, SIR J. (Ireland, 1760–1834)

Dress and Address.—Dress has a moral effect upon the conduct of mankind. Let any gentleman find himself with dirty boots, old surtout, soiled neckcloth, and a general negligence of dress, he will, in all probability, find a corresponding disposition by negligence of address.

BARROW, ISAAC (England, 1630–1677)

What Is Wit?—First, it may be demanded what the thing is we speak of, or what this facetiousness doth import? To which question I might reply as Democritus did to him that asked the definition of a man: «'Tis that which we all see and know.» Any one better apprehends what it is by acquaintance than I can inform him by description. It is indeed a thing so versatile and multiform, appearing in so many shapes, so many postures, so many garbs, so variously apprehended by several eyes and judgments, that it seemeth no less hard to settle a clear and certain notion thereof, than to make a portrait of Proteus, or to define the figure of the fleeting air. Sometimes it lieth in pat allusion to a known story, or in seasonable application to a trivial saying, or in forging an apposite tale; sometimes it playeth in words and phrases, taking advantage from the ambiguity of their sense, or the affinity of their sound. Sometimes it is wrapped in a dress of humorous expression; sometimes it lurketh under an odd similitude; sometimes it is lodged in a sly question, in a smart answer, in a quirkish reason, in a shrewd intimation, in cunningly diverting or cleverly retorting an objection; sometimes it is couched in a bold scheme of speech, in a tart irony, in a lusty hyperbole, in a startling metaphor, in a plausible reconciling of contradictions, or in acute nonsense; sometimes a scenical representation of persons or things, a counterfeit speech, a mimical look or gesture passeth for it; sometimes an affected simplicity, sometimes a presumptuous bluntness, giveth it being; sometimes it riseth only from a lucky hitting upon what is strange; sometimes from a crafty wresting obvious matter to the purpose; often it consists in one knows not what, and springeth up one can hardly tell how. Its ways are unaccountable and inexplicable, being answerable to the numberless rovings of fancy and windings of language.

Sin.—Sin is never at a stay; if we do not retreat from it, we shall advance in it; and the further on we go, the more we have to come back.

BARTOL, C. A. (America, 1813–)

Hands and Hearts.—There is a hand that has no heart in it, there is a claw or paw, a flipper or fin, a bit of wet cloth to take of, a piece of unbaked dough on the cook's trencher, a cold clammy thing we recoil from, or greedy clutch with the heat of sin, which we drop as a burning coal. What a scale from the talon to the horn of plenty, is this human palm leaf! Sometimes it is like a knife-shaped, thin-bladed tool we dare not grasp, or like a poisonous thing we shake off, or unclean member, which, white as it may look, we feel polluted by!—*The Rising Faith: Training.*

Enduring and Doing.—Patience is a nobler motion than any deed.—*Radical Problems: Materialism.*

BAXTER, RICHARD (England, 1615–1691)

Modesty a Guard against the Devil.—You little know what you have done, when you have first broke the bounds of modesty; you have set open the door of your fancy to the Devil, so that he can, almost at his pleasure ever after, represent the same sinful pleasure to you anew; he hath now access to your fancy to stir up lustful thoughts and desires, so that when you should think of your calling, or of your God, or of your soul, your thoughts will be worse than swinish, upon the filth that is not fit to be named. If the Devil here get in a foot, he will not easily be got out.

Religion at Your Rope's End.—It is one thing to take God and Heaven for your portion, as believers do; and another thing to be desirous of it, as a reserve when you can keep the World no longer. It is one thing to submit to Heaven, as a lesser evil than Hell; and another thing to desire it as a greater good than Earth. It is one thing to lay up treasures and hopes in Heaven, and seek it first; and another thing to be contented with it in our necessity, and to seek the world before it, and give God that the flesh can spare. Thus differeth the Religion of serious Christians, and carnal worldly Hypocrites.

Sin as Self-Murder.—Use Sin as it will use you; spare it not, for it will not spare you; it is your Murderer, and the Murderer of the World; use it, therefore, as a Murderer should be used. Kill it before it kills you; and though it kill your bodies, it shall not be able to kill your souls; and though it bring you to the grave, as it did your Head, it shall not be able to keep you there. If the thoughts of Death, and the Grave, and Rottenness be not pleasant to you, hearken to every temptation to Sin, as you would hearken to a temptation to Self-Murder, and as you would do if the Devil had brought you a knife, and tempted you to cut your throat with it: so do when he offereth you the bait of Sin. You love not Death; love not the cause of Death.

BEACONSFIELD, LORD (England, 1804–1881)

Greatness in Books and Men.—There are some books, when we close them,—one or two in the course of our life,—difficult as it may be

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to analyze or ascertain the cause, after which our minds seem to have made a great leap. A thousand obscure things receive light; a multitude of indefinite feelings are determined. Our intellect grasps and grapples with all subjects with a capacity, a flexibility, and a vigor, before unknown to us. It masters questions hitherto perplexing, which are not even touched or referred to in the volume just closed. What is the magic? It is the spirit of the supreme author, by a magnetic influence blending with our sympathizing intelligence that directs and inspires it. By that mysterious sensibility we extend to questions which he has not treated, the same intellectual force which he has exercised over those which he has expounded. His genius for a time remains in us. 'Tis the same with human beings as with books. All of us encounter, at least once in our life, some individual who utters words that make us think forever. There are men whose phrases are oracles; who condense in a sentence the secrets of life; who blurt out an aphorism that forms a character or illustrates an existence. A great thing is a great book; but greater than all is the talk of a great man.

And what is a great man? Is it a minister of state? Is it a victorious general? A gentleman in the Windsor uniform? A field marshal covered with stars? Is it a prelate or a prince? A king, even an emperor? It may be all these; yet these, as we must all daily feel, are not necessarily great men. A great man is one who affects the mind of his generation, whether he be a monk in his cloister agitating Christendom, or a monarch crossing the Granicus, and giving a new character to the Pagan world.— *From "Coningsby."*

BEDE, THE VENERABLE (England, 673–735)

Anglo-Saxon Origins.— In the year of our Lord 449, Martian being made emperor with Valentinian, and the forty-sixth from Augustus, ruled the empire seven years. Then the nation of the Angles, or Saxons, being invited by the aforesaid king, arrived in Britain with three long ships, and had a place assigned them to reside in by the same king, in the eastern part of the island, that they might thus appear to be fighting for their country, whilst their real intentions were to enslave it. Accordingly they engaged with the enemy, who were come from the north to give battle, and obtained the victory; which, being known at home, in their own country, as also the fertility of the country, and the cowardice of the Britons, a more considerable fleet was quickly sent over, bringing a still greater number of men, which, being added to the former, made up an invincible army. The newcomers received of the Britons a place to inhabit, upon condition that they should wage war against their enemies for the peace and security of the country, whilst the Britons agreed to furnish them with pay. Those who came over were of the three most powerful nations of Germany — Saxons, Angles, and Jutes. From the Jutes are descended the people of Kent, and of the Isle of Wight, and those also in the province of the West-Saxons who are to this day called Jutes, seated opposite to the Isle of Wight. From the Saxons, that is, the country which is now called Old Saxony, came the East-Saxons, the South-Saxons, and the West-Saxons. From the Angles, that is, the country which is called Anglia, and which is said, from that time, to remain desert to this day, between the provinces of the Jutes and the Saxons, are descended the East-Angles, the Midland-Angles, Mercians, all the race of the Northumbrians, that is, of those nations that dwell on the north side of the river Humber, and the other nations of the English. The first two commanders are said to have been Hengist and Horsa. Of whom Horsa, being afterwards slain in battle by the Britons, was buried in the eastern part of Kent, where a monument, bearing his name, is still in existence. They were the sons of Vicgilsus, whose father was Vecta, son of Woden; from whose stock the royal race of many provinces deduce their original. In a short time, swarms of the aforesaid nations came over into the island, and they began to increase so much, that they became terrible to the natives themselves who had invited them. Then, having on a sudden entered into league with the Picts, whom they had by this time repelled by the force of their arms, they began to turn their weapons against their confederates. At first, they obliged them to furnish a greater quantity of provisions; and, seeking an occasion to quarrel, protested, that unless more plentiful supplies were brought them, they would break the confederacy, and ravage all the island; nor were they backward in putting their threats in execution. In short, the fire kindled by the hand of these pagans, proved God's just revenge for the crimes of the people; not unlike that which, being once lighted by the Chaldeans, consumed the walls and the city of Jerusalem. For the barbarous conquerors acting here in the same manner, or rather the just Judge ordaining that they should so act, they plundered all the neighboring cities and country, spread the conflagration from the eastern to the western sea, without any opposition, and covered almost every part of the devoted island. Public as well as private structures were overturned; the priests were everywhere slain before the altars; the prelates and the people, without any respect of persons, were destroyed with fire and sword; nor was there any to bury those who had been thus cruelly slaughtered. Some of the miserable remainder, being taken in the mountains, were butchered in heaps. Others, spent with hunger, came forth and submitted themselves to the enemy for food, being destined to undergo perpetual servitude, if they were not killed even upon the spot. Some, with sorrowful hearts, fled beyond the seas. Others, continuing in their own country, led a miserable life among the woods, rocks, and mountains, with scarcely enough food to support life, and expecting every moment to be their last.— *From the "Ecclesiastical History of England."*

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BEECHER, HENRY WARD (America, 1813–1887)

Character. — Sorrow makes men sincere, and anguish makes them earnest. — *The "Life of Jesus, The Christ," Chap. XII.*

Joy and Sorrow. — Sorrow is divine; but joy was divine first, and will be after weeping and sorrow are swept out of the universe. Joy is more divine than sorrow; for joy is bread, and sorrow is medicine. — *Sermons: "Plymouth Pulpit," Second Series: "The Perfect Manhood."*

Love in Its Fullness. — Love is the river of life in this world. Think not that ye know it who stand at the little tinkling rill — the first small fountain. Not until you have gone through the rocky gorges, and not lost the stream; not until you have gone through the meadow, and the stream has widened and deepened until fleets could ride on its bosom; not until beyond the meadow you have come to the unfathomable ocean, and poured your treasures into its depths — not until then can you know what love is. — *Sermons: "Plymouth Pulpit," Second Series: "The Right and the Wrong Way of Giving Pleasure."*

The Soul Never Sleeps. — We sleep, but the loom of life never stops; and the pattern which was weaving when the sun went down is weaving when it comes up to-morrow. — *"Life Thoughts."*

BEECHER, LYMAN (America, 1775–1863)

On "American Rudeness." — Our fathers have been ridiculed as an uncouth and uncourtly generation. And it must be admitted that they were not as expert in the graces of dress, and the etiquette of the drawing-room, as some of their descendants. But neither could these have felled the trees, nor guided the plow, nor spread the sail, which they did; nor braved the dangers of Indian warfare; nor displayed the wisdom in counsel which our fathers displayed; and, had none stepped upon the Plymouth Rock but such effeminate critics as these, the poor natives never would have mourned their wilderness lost, but would have brushed them from the land as they would brush the puny insect from their faces; the Pequods would have slept in safety that night which was their last, and no intrepid Mason had hung upon their rear, and driven into exile the panic-struck fugitives. — *From his Works.*

BELZONI, JOHN BAPTIST (Italy, 1778–1823)

The Ruins at Thebes. — On the 22d, we saw for the first time the ruins of great Thebes, and landed at Luxor. Here I beg the reader to observe, that but very imperfect ideas can be formed of the extensive ruins of Thebes, even from the accounts of the most skillful and accurate travelers. It is absolutely impossible to imagine the scene displayed, without seeing it. The most sublime ideas that can be formed from the most magnificent specimens of our present architecture, would give a very incorrect picture of these ruins; for such is the difference not only in magnitude, but in form, proportion, and construction, that even the pencil can convey but a faint idea of the whole. It appeared to me like entering a city of giants, who, after a long conflict, were all destroyed, leaving the ruins of their various temples as the only proofs of their former existence. The temple of Luxor presents to the traveler at once one of the most splendid groups of Egyptian grandeur. The extensive propylæum, with the two obelisks, and colossal statues in the front; the thick groups of enormous columns; the variety of apartments, and the sanctuary it contains; the beautiful ornaments which adorn every part of the walls and columns, described by Mr. Hamilton — cause in the astonished traveler an oblivion of all that he has seen before. If his attention be attracted to the north side of Thebes by the towering remains that project a great height above the wood of palm trees, he will gradually enter that forest-like assemblage of ruins of temples, columns, obelisks, colossi, sphinxes, portals, and an endless number of other astonishing objects, that will convince him at once of the impossibility of a description. On the west side of the Nile, still the traveler finds himself among wonders. The temples of Gournou, Memnonium, and Medinet Aboo, attest the extent of the great city on this side. The unrivaled colossal figures in the plains of Thebes, the number of tombs excavated in the rocks, those in the great valley of the kings, with their paintings, sculptures, mummies, sarcophagi, figures, etc., are all objects worthy of the admiration of the traveler who will not fail to wonder how a nation which was once so great as to erect these stupendous edifices, could so far fall into oblivion that even their language and writing are totally unknown to us. — *From Belzoni's "Narrative."*

BIGELOW, JOHN (America, 1817–)

Franklin's Character and Religion. — A considerable familiarity with all the authentic literary remains of Franklin has led me to the following conclusions about his religious opinions: —

1. His highest standard of duty was to do unto others as he would have them do to him.

2. He was rather more of a Unitarian than a Trinitarian, in this respect doubtless sympathizing more completely with Dr. Priestley than with the "good bishop" of St. Asaph's.

3. He accepted the Bible as the safest guide to conduct ever written, but, like many others in our own time, forbore to proclaim his unlimited faith in its entire inspiration, rather from an unwillingness to assert what he had not the learning or ability to prove, than from any conviction that it was not inspired, or that a belief in its inspiration could possibly work any harm.

He believed in all the virtues which were sanctified by the life and death of Christ. If he did not practice them at all times, he simply failed in what no child of Adam has succeeded in doing; to what extent, I leave those to determine who have led less selfish lives; who have done more for their fellow-creatures; who have

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more conscientiously expiated their errors; who have been less frequently a stumbling-block to weaker brethren; who in their lives have more successfully illustrated the fidelity with which prosperity and happiness wait on good works, and on that faith in the right of which good works are begotten.—*From a letter to the New York Observer, 1879.*

BOILEAU-DESPRÉAUX (France, 1636–1711)

Who Is the Wisest Man?— The wisest man is generally he who thinks himself the least so.

BOTTA, VINCENZO (Italy, 1818–)

The Character of Cavour.— The grandeur of Cavour's character as a statesman must be estimated by the magnitude of his object, the boldness and the prudence with which he executed his designs, and the extraordinary power which he possessed of foreseeing results and of converting obstacles into means. He combined the originality and depth of a theorist with the practical genius of a true reformer; he understood the character of the age in which he lived, and made it tributary to his great purposes. He made self-government the object of legislation, political economy the source of liberty, and liberty the basis of nationality. Aware that neither revolution or conservatism alone could produce the regeneration of his country, he opposed them in their separate action, while he grasped them both with a firm hand, yoked them together, and led them on to conquest. He saw that Italian independence could only be attained through the aid of foreign alliance; he recognized in Napoleon III. the personification of organized revolution, and the natural ally of the Italian people; and the work, which he foreshadowed, in the union of the Sardinian troops with the armies of England and France in the Crimea, and for which he laid the foundation in the congress of Paris, was achieved with the victories of Magenta and Solferino, and the recognition of the new kingdom of Italy.— *Discourse delivered before the New York Historical Society, 1862.*

BRADFORD, WILLIAM (England and New England, 1590–1657)

On the Death of Elder Brewster.— I am to begin this year with that which was a matter of great sadness and mourning unto them all. About the eighteenth of April died their Reverend Elder, and my dear and loving friend, Mr. William Brewster; a man that had done and suffered much for the Lord Jesus and the Gospel's sake, and had borne his part in weal and woe with this poor persecuted church above thirty-six years in England, Holland, and in this wilderness, and done the Lord and them faithful service in his place and calling. And notwithstanding the many troubles and sorrows he passed through, the Lord upheld him to a great age. He was near fourscore years of age (if not all out) when he died. He had this blessing added by the Lord to all the rest,—to die in his bed, in peace, amongst the midst of his friends, who mourned and wept over him, and ministered what help and comfort they could unto him, and he again recomforted them whilst he could. His sickness was not long, and till the last day thereof he did not wholly keep his bed. His speech continued till somewhat more than half a day, and then failed him; and about nine or ten o'clock that evening he died, without any pangs at all. A few hours before, he drew his breath short, and some few minutes before his last, he drew his breath long, as a man fallen into a sound sleep, without any pangs or gaspings, and so sweetly departed this life unto a better.—*From the "History of the Plymouth Plantation."*

BROOKS, PHILLIPS (America, 1835–1893)

Friendship.— The place where two friends first met is sacred to them all through their friendship — all the more sacred as their friendship deepens and grows old.—*Sermons: "The Young and Old Christian."*

Delight in Self-Denial. — Only the soul that with an overwhelming impulse and a perfect trust gives itself up forever to the life of other men, finds the delight and peace which such complete self-surrender has to give.— *Sermons: "The Joy of Self-Sacrifice."*

BROWN, CHARLES BROCKDEN (America, 1771–1810)

Influence of Foreign Literature.— The ideas annexed to the term peasant are wholly inapplicable to the tiller of ground in America; but our notions are the offspring of the books we read. Our books are almost wholly the productions of Europe, and the prejudices which infect us are derived chiefly from this source. These prejudices may be somewhat rectified by age and by converse with the world, but they flourish in full vigor in youthful minds, reared in seclusion and privacy, and undisciplined by intercourse with various classes of mankind.— *From "Clara Howard."*

BROWNSON, ORESTES A. (America, 1803–1876)

The Bible.— I remember well the time when the Bible was to me a revolting book, when I could find no meaning in it, and when I could not believe that religious people could honestly regard it as they professed to regard it. Its very style and language were offensive, and if I was called upon to write upon religious topics, I took good care to avoid, as much as possible, the use of its phraseology. But it is not so with me now. Life has developed within me wants which no other book can satisfy. Say nothing now of the divine origin of the Bible; take it merely as an ancient writing which has come down to us, and it is to me a truly wonderful production. I take up the writings of the most admired geniuses of ancient or modern times; I read them, and relish them; and yet there is a depth in my experience they do not fathom. This is much, I say; but I have lived more than is here; I have wants this does not meet; it records only a moiety of my experience. But with the Bible it is not so. Whatever my state, its authors seem to have anticipated it. Whatever

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anomaly in my experience I note, they seem to have recorded it. What experience these men had, if indeed they spoke from experience! It is well called the Book, for it is the book in which seems to be registered all that the individual or the race ever has lived, or ever can live. It is all here.—*From the Boston Quarterly Review.*

BRYANT, WILLIAM CULLEN (America, 1794–1878)

The Perils of Life.—We hold our existence at the mercy of the elements; the life of man is a state of continual vigilance against their warfare. The heats of noon would wither him like the severed herb; the chills and dews of night would fill his bones with pain; the winter frost would extinguish life in an hour; the hail would smite him to death, did he not seek shelter and protection against them. His clothing is the perpetual armor he wears for his defense, and his dwelling the fortress to which he retreats for safety. Yet, even there the elements attack him; the winds overthrow his habitation; the waters sweep it away. The fire, that warmed and brightened it within, seizes upon its walls, and consumes it, with his wretched family. The earth, where she seems to spread a paradise for his abode sends up death in exhalations from her bosom; and the heavens dart down lightnings to destroy him. The drought consumes the harvests on which he relied for sustenance, or the rains cause the green corn to «rot ere its youth attains a beard.» A sudden blast ingulfs him in the waters of the lake or bay from which he seeks his food; a false step, or a broken twig, precipitates him from the tree which he had climbed for its fruit; oaks falling in the storm, rocks toppling down from the precipices are so many dangers which beset his life. Even his erect attitude is a continual affront to the great law of gravitation, which is sometimes fatally avenged when he loses the balance preserved by constant care, and falls on a hard surface. The very arts on which he relies for protection from the unkindness of the elements betray him to the fate he would avoid, in some moment of negligence, or by some misdirection of skill, and he perishes miserably by his own inventions. Amid these various causes of accidental death, which thus surround us at every moment, it is only wonderful that their proper effect is not oftener produced—so admirably has the Framer of the universe adapted the faculties by which man provides for his safety, to the perils of the condition in which he is placed. —*From «Tales of Glauber-Spa.»*

BUCKMINSTER, JOSEPH STEVENS (America, 1784–1812)

The Quiet Things of Life.—It is not the number of the great, dazzling, affecting, and much talked of pleasures, which makes up the better part of our substantial happiness; but it is the delicate, unseen, quiet, and ordinary comforts of social and domestic life, for the loss of which, all that the world has dignified with the name of pleasure would not compensate us. Let any man inquire, for a single day, what it is which has employed and satisfied him, and which really makes him love life, and he will find that the sources of his happiness lie within a very narrow compass. He will find that he depends almost entirely on the agreeable circumstances which God has made to lie all around him, and which fill no place in the record of public events. Indeed, we may say of human happiness what Paul quotes for a more sacred purpose, «It is not hidden from thee; neither is it far off; it is not in heaven, that thou shouldst say, Who shall go up for us, and bring it unto us? neither is it beyond the sea, that thou shouldst say, Who shall go over the sea for us, and bring it unto us? but is very nigh unto thee in thy mouth, and in thy heart.»—*From his Sermons.*

BURDETTE, ROBERT J. (America, 1844–)

Engaged and Married.—They were very pretty, and there was apparently five or six years' difference in their ages. As the train pulled up at Bussey, the younger girl blushed, flattened her nose nervously against the window, and drew back in joyous smiles as a young man came dashing into the car, shook hands tenderly and cordially, and insisted on carrying her valise, magazine, little paper bundle, and would probably have carried herself had she permitted him. The passengers smiled as she left the car, and the murmur went rippling through the coach, «They're engaged.» The other girl sat looking nervously out of the window, and once or twice gathered her parcels together as though she would leave the car, yet seemed to be expecting some one. At last he came. He bulged in at the door like a house on fire, looked along the seats until his manly gaze fell on her upturned, expectant face, roared, «Come on! I've been waiting for you on the platform for fifteen minutes!» grabbed her basket, and strode out of the car, while she followed with a little valise, a bandbox, a paper bag full of lunch, a birdcage, a glass jar of jelly, and an extra shawl; and a crusty looking old bachelor, in the farther end of the car, croaked out, in unison with the indignant looks of the passengers, «They're married!»

BURKE, EDMUND (Ireland, 1729–1797)

War as the Cause of Corruption.—War suspends the rules of moral obligation, and what is long suspended is in danger of being totally abrogated. Civil Wars strike deepest of all into the manners of the people. They vitiate their Politics; they corrupt their Morals; they pervert even the natural taste and relish of Equity and Justice. By teaching us to consider our fellow-creatures in an hostile light, the whole body of our nation becomes gradually less dear to us. The very names of Affection and Kindred, which were the bond of Charity whilst we agreed, become new incentives to hatred and rage, when the communion of our country is dissolved.

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BURNET, THOMAS (England, 1635–1715)

«Life But a Circulation of Little Mean Actions.»— What is this Life but a circulation of little mean actions? We lie down and rise again, dress and undress, feed and wax hungry, work or play and are weary, and then we lie down again, and the circle returns. We spend the day in trifles, and when the night comes we throw ourselves into the bed of folly, amongst dreams, and broken thoughts, and wild imaginations. Our reason lies asleep by us, and we are for the time as arrant brutes as those that sleep in the stalls, or in the field. Are not the capacities of man higher than these? And ought not his ambition and expectations to be greater? Let us be adventurers for another world. It is at least a fair and noble chance; and there is nothing in this worth our thoughts or our passions. If we should be disappointed, we are still no worse than the rest of our fellow-mortals; and if we succeed in our expectations, we are eternally happy.

BURTON, ROBERT (England, 1577–1640)

The Devil's Bait.— Worldly Wealth is the Devil's Bait; and those whose minds feed upon Riches, recede, in general, from real Happiness, in proportion as their stores increase; as the Moon when she is fullest is furthest from the Sun.

BUTLER, SAMUEL (England, 1612–1680)

An Opinionater.— An opinionater is his own confidant, that maintains more opinions than he is able to support. They are all bastards commonly and unlawfully begotten; but being his own, he had rather, out of natural affection, take any pains, or beg, than they should want a subsistence. The eagerness and violence he uses to defend them argues they are weak, for if they were true, they would not need it. How false soever they are to him he is true to them; and as all extraordinary affections of love or friendship are usually upon the meanest accounts, he is resolved never to forsake them, how ridiculous soever they render themselves and him to the world. He is a kind of a knight-errant, that is bound by his order to defend the weak and distressed, and deliver enchanted paradoxes, that are bewitched, and held by magicians and conjurors in invisible castles. He affects to have his opinions as unlike other men's as he can, no matter whether better or worse, like those that wear fantastic clothes of their own devising. No force of argument can prevail upon him; for, like a madman, the strength of two men in their wits are not able to hold him down. His obstinacy grows out of his ignorance; for probability has so many ways, that whosoever understands them will not be confident of any one. He holds his opinions as men do their lands, and, though his tenure be litigious, he will spend all he has to maintain it. He does not so much as know what opinion means, which always supposing uncertainty, is not capable of confidence. The more implicit his obstinacy is, the more stubborn it renders him.— *From his «Remains.»*

CÆSAR, CAIUS JULIUS (Rome, 100–44 B. C.)

Prosperity as a Penalty of the Worst Wickedness.— The gods sometimes grant greater prosperity and a longer period of impunity to those whom they wish to punish for their crimes, in order that they may feel more acutely a change of circumstances.— *De Bello Gallico.*

«Rights of War.»— It is the right of war for conquerors to treat those whom they have conquered according to their pleasure.— *B. G. I. 36.*

CALHOUN, JOHN C. (America, 1782–1850)

Inventions and Discoveries.— When the causes now in operation have produced their full effect, and inventions and discoveries shall have been exhausted, if that may ever be, they will give a force to public opinion, and cause changes, political and social, difficult to be anticipated. What will be their final bearing, time only can decide with any certainty.

That they will, however, greatly improve the condition of man ultimately, it would be impious to doubt; it would be to suppose, that the all-wise and beneficient Being, the Creator of all, had so constituted man, as that the employment of the high intellectual faculties with which he has been pleased to endow him, in order that he might develop the laws that control the great agents of the material world, and make them subservient to his use, would prove to him the cause of permanent evil, and not of permanent good.

If, then, such supposition be inadmissible, they must, in their orderly and full development, end in his permanent good. But this cannot be unless the ultimate effect of their action, politically, shall be, to give ascendency to that form of government best calculated to fulfill the ends for which government is ordained. For, so completely does the well-being of our race depend on good government, that it is hardly possible any change, the ultimate effect of which should be otherwise, could prove to be a permanent good.— *From one of his speeches.*

The Danger of Subserviency.— Piracy, robbery, and violence of every description may, as history proves, be followed by virtue, patriotism, and national greatness; but where is the example to be found of a degenerate, corrupt, and subservient people, who have ever recovered their virtue and patriotism? Their doom has ever been the lowest state of wretchedness and misery: scorned, trodden down, and obliterated for ever from the list of nations. May Heaven grant that such may never be our doom!— *From a speech on the «Public Deposits.»*

CAMPISTRON, JEAN GALBERT DE (France, 1656–1723)

«Vox Populi.»— The public! the public! how many fools are required to make up a public! — *Maximes et Pensées.*

Learning and Philosophy.— A small inkling of philosophy leads man to despise learning; much philosophy leads man to esteem it.

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CASAUBON, MÉRIC (Switzerland, 1599–1671)

Claiming Divine Right.—It is a common frenzy of the ignorant multitude, to be always engaging Heaven on their side; and indeed it is a successful stratagem of any general to gain authority among his soldiers, if he can persuade them he is the man by Fate appointed for such or such an action, though most impracticable.

Truth the Foundation of All Goodness.—The study of Truth is perpetually joined with the love of Virtue; for there's no Virtue which derives not its original from Truth; as, on the contrary, there is no vice which has not its beginning from a Lie. Truth is the foundation of all knowledge, and the cement of all society.

CATO, MARCUS PORCIUS (Italy, 95–46 B.C.)

Silence the Virtue of the Gods.—I think the first Virtue is to restrain the Tongue: he approaches nearest to the Gods, who knows how to be silent, even though he is in the right.

CERVANTES (Spain, 1547–1616)

Historians.—Historians ought to be precise, truthful, and quite unprejudiced, and neither interest nor fear, hatred nor affection, should cause them to swerve from the path of Truth whose mother is History, the rival of time, the depository of great actions, the witness of what is past, the example and instruction to the present, and monitor to the future.

Scholars Who "Go a Sopping."—I say, then, that the hardships of the scholar are these: in the first place, poverty (not that they are all poor, but I would put the case in the strongest manner possible), and when I have said that he endures poverty, methinks no more need be said to show his misery. For he who is poor is destitute of every good thing; he endures poverty in all its parts—sometimes in hunger and cold, and sometimes in nakedness, and sometimes in all these together. But, notwithstanding all this, it is not so great but that still he eats, though somewhat later than usual, or of the rich man's scraps and leavings, or, which is the scholar's greatest misery, by what is called among them, going a sopping. Neither do they always want a fireside or chimney-corner of some charitable person, which, if it does not quite warm them, at least abates their extreme cold; and lastly, they sleep somewhere under cover.

"The Multitude of Fools."—I regard it as true that the number of the unwise is greater than that of the prudent; and though it is better to be praised by the few wise than mocked by a multitude of fools, yet I am unwilling to expose myself to the confused judgment of the giddy vulgar, to whose lot the reading of such books for most part falls.

The Poet and the Historian.—The poet may say or sing, not as things were, but as they ought to have been; but the historian must pen them, not as they ought to have been, but as they really were, without adding to or diminishing anything from the truth.

"Where Truth Is, God Is."—History is a sacred kind of writing, because truth is essential to it, and where truth is, there God himself is, so far as truth is concerned.

Truth as Oil Upon Water.—Truth may be stretched, but cannot be broken, and always gets above falsehood, as oil does above water.

The Virgin Muse of Poetry.—Poetry, good sir, in my opinion, is like a tender virgin, very young, and extremely beautiful, whom divers other virgins—namely, all the other sciences—make it their business to enrich, polish, and adorn; and to her it belongs to make use of them all, and on her part to give a lustre to them all. But this same virgin is not to be rudely handled, nor dragged through the streets, nor exposed in the turnings of the market place, nor posted on the corners or gates of palaces. She is formed of an alchemy of such virtue, that he who knows how to manage her will convert her into the purest gold of inestimable price. He who possesses her should keep a strict hand over her, not suffering her to make excursions in obscene satires or lifeless sonnets. She must in no way be venal; though she need not reject the profits arising from heroic poems, mournful tragedies, or pleasant and artful comedies. She must not be meddled with by buffoons, or by the ignorant vulgar, incapable of knowing or esteeming the treasures locked up in her.

CHANNING, WILLIAM E. (America, 1780–1842)

The Best Books.—In the best books, great men talk to us, give us their most precious thoughts, and pour their souls into ours. God be thanked for books! They are the voices of the distant and the dead, and make us heirs of the spiritual life of past ages. Books are the true believers. They give to all who will faithfully use them the society, the spiritual prescience, of the best and greatest of our race.—*Books.*

Grandeur of Character.—Grandeur of character lies wholly in force of soul,—that is, in the force of thought, moral principle, and love; and this may be found in the humblest condition of life.—"*Every Man Great.*"

The Greatness of Common Men.—The greatest man is he who chooses the Right with invincible resolution; who resists the sorest temptations from within and without, who bears the heaviest burdens cheerfully; who is calmest in storms and most fearless under menace and frowns; whose reliance on truth, on virtue, on God, is most unfaltering. I believe this greatness to be most common among the multitude, whose names are never heard.—"*Every Man Great.*"

Mind Made for Growth.—Every mind was made for growth, for knowledge; and its nature is sinned against when it is doomed to ignorance.—*The Present Age.*

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CHARRON, PIERRE (France, 1541–1603)

Pride of Ancestry.—Those who have nothing else to recommend them to the respect of others, but only their Blood, cry it up at a great rate, and have their mouths perpetually full of it. They swell and vapor, and you are sure to hear of their families and relations every third word. By this mark they commonly distinguish themselves; you may depend upon it there is no good bottom, nothing of true worth of their own when they insist on so much, and set their credit upon that of others.

Gratitude.—He who receives a Good Turn should never forget it: he who does one, should never remember it.

CHESTERFIELD, EARL OF (England, 1694–1773)

Blockhead Writers and Readers.—I do by no means advise you to throw away your Time in ransacking, like a dull Antiquarian, the minute and unimportant parts of remote and fabulous times. Let blockheads read, what blockheads wrote.

Ceremony with Fools.—All Ceremonies are in themselves very silly things; but yet a man of the world should know them. They are the outworks of manners and decency, which would be too often broken in upon, if it were not for that defense, which keeps the enemy at a proper distance. It is for that reason that I always treat fools and coxcombs with great Ceremony; true Good-breeding not being a sufficient barrier against them.

CHOATE, RUFUS (America, 1799–1859)

The Starlight of History.—History shows you prospects by starlight, or at best by the waning moon.—*From the "Importance of Illustrating New England History."*

CICERO, MARCUS TULLIUS (Rome, 106–43 B.C.)

On Poets and Their Inspiration.—I have always learned from the noblest and wisest of men, that a knowledge of other things is acquired by learning, rules, and art; but that a poet derives his power from nature herself,—that the qualities of his mind are given to him, if I may say so, by divine inspiration. Wherefore rightly does Ennius regard poets as under the special protection of heaven, because they seem to be delivered over to us as a beneficent gift by the gods. Let then, judges, this name of poet, which even the very savages respect, be sacred in your eyes, men as you are of the most cultivated mind. Rocks and deserts re-echo to their voice; even the wildest animals turn and listen to the music of their words; and shall we, who have been brought up to the noblest pursuits, not yield to the voice of poets?—*Arch. 8.*

When True Life Begins.—I never, indeed, could persuade myself that souls confined in these mortal bodies can be properly said to live, and that, when they leave them, they die; or that they lose all sense when parted from these vehicles; but, on the contrary, when the mind is wholly freed from all corporeal mixture, and begins to be purified, and recover itself again; then, and then only, it becomes truly knowing and wise.—*Senect. 22.*

CLARKE, JAMES FREEMAN (America, 1810–1888)

Art Born of Religion.—Art itself in all its methods, is the child of religion. The highest and best works in architecture, sculpture and painting, poetry and music, have been born out of the religion of nature.—*"Ten Great Religions," Part II., Chap. IX.*

CLAUDIAN (CLAUDIANUS) (Egypt, *c.* 365–408 A. D.)

Temperance.—Men live best on moderate means: Nature has dispensed to all men wherewithal to be happy, if Mankind did but understand how to use her gifts.

COLERIDGE, SAMUEL TAYLOR (England, 1772–1834)

Conscience.—Can anything be more dreadful than the Thought that an innocent child has inherited from you a disease, or a weakness, the penalty in yourself of sin, or want of caution.

Enthusiasm and Liberty.—Enlist the interests of stern Morality and religious Enthusiasm in the cause of Political Liberty, as in the time of the old Puritans, and it will be irresistible.

Beast and Angel in Man.—As there is much Beast and some Devil in Man, so is there some Angel and some God in him. The Beast and the Devil may be conquered, but in this life never destroyed.

The Soul.—Either we have an immortal soul, or we have not. If we have not, we are beasts; the first and wisest of beasts, it may be; but still true beasts. We shall only differ in degree, and not in kind; just as the elephant differs from the slug. But by the concession of all the materialists of all the schools, or almost all, we are not of the same kind as beasts; and this also we say from our own consciousness. Therefore, methinks, it must be the possession of a soul within us that makes the difference.

COLUMELLA, LUCIUS JUNIUS MODERATUS (Spain, about *c.* 40 A.D.–?)

What Is Most Important in Any Business.—The most important part in every affair is to know what is to be done.—*De R. R. I. 1.*

The Use of Failure.—Practice and experience are of the greatest moment in arts, and there is no kind of occupation in which men may not learn by their abortive attempts.—*De R. R. I. 1.*

COLVIN, SIDNEY (England, 1845–)

Art and Nature.—Art, in the most extended and most popular sense of the word, means everything which we distinguish from Nature. Art and Nature are the two most comprehensive

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genera of which the human mind has formed the conception. Under the genus Nature, or the genus Art, we include all the phenomena of the universe. But as our conception of Nature is indeterminate and variable, so in some degree is our conception of Art. Nor does such ambiguity arise only because some modes of thought refer a greater number of the phenomena of the universe to the genus Nature, and others a greater number to the genus Art. It arises also because we do not strictly limit the one genus by the other. The range of the phenomena to which we point when we say Art, is never very exactly determined by the range of the other phenomena which at the same time we tacitly refer to the order of Nature. Everybody understands the general meaning of a phrase like Pope's "Blest with each grace of nature and of art." In such phrases we intend to designate familiarly as Nature all which exists independently of our study, forethought, and exertion — in other words, those phenomena in ourselves or the world which we do not originate but find; and we intend to designate familiarly as Art, all which we do not find but originate — or in other words, the phenomena which we do add by study, forethought, and exertion to those existing independently of us.— *From an essay on Art.*

CONSTANTINIDES, MICHAEL (Modern Greek, Contemporary)

Modern Greek Love-Songs.— It has been the fate of the Greek nation to be frequently insulted and jeered at by foreigners, but among those who have traveled in Greek countries there are to be found some truthful and impartial men, who not only have admired the good qualities of the Greek people, but have set a high value on their language. Pierre Auguste Guys of Marseilles, writing from Greece in 1750, speaks very favorably of the Greeks of that time and of their language unjustly despised by foreigners. He regards the common language of the people as only transformed on the surface, but as preserving beneath it all the richness and the elegance of ancient Greek. The following observation of his is most useful to those who wish to learn modern Greek: "It is impossible for any one to learn the vernacular Greek," he says, "without first acquiring a knowledge of the folk-lore and metrical proverbs. The Greeks always speak in apophthegms: they are very fond of the tales and proverbs which tradition has preserved among them in common with their customs. . . ." Speaking of the love-songs of the Greeks he says: "But what shall I say of the language of love employed by the Greeks? Nowhere so much as among them are there found the excessive transports of the passion of love. No other language is capable of supplying such a wealth of expressive epithets as Greek lovers lavish upon their mistresses.— *From "Neohellenica." Macmillan & Co.*

COOK, JOSEPH (America, 1838-)

Conscience.— God is in the word ought, and therefore it outweighs all but God.— *Boston Monday Lectures: "Unexplored Remainders in Conscience."*

Our secret thoughts are rarely heard except in secret. No man knows what conscience is until he understands what solitude can teach him concerning it.— *Boston Monday Lectures: "Is the Conscience Infallible?"*

The Unknown is an ocean. What is conscience? The compass of the Unknown.— *Boston Monday Lectures: "The Laughter of the Soul at Itself."*

Conscience and the Soul.— There is a spectacle grander than the ocean, and that is the conscience. There is a spectacle grander than the sky, and that is the interior of the soul. To write the poem of the human conscience, were the subject only one man, and he the lowest of men, would be reducing all epic poems into one supreme and final epos. . . . It is no more possible to prevent thought from reverting to an ideal than the sea from returning to the shore. With the sailor this is called the tide. With the culprit it is called remorse. God heaves the soul like the ocean.— *Boston Monday Lectures: "The Laughter of the Soul at Itself."*

COOKE, JOHN ESTEN (America, 1830-1886)

"Stonewall" Jackson at Lexington.— We shall endeavor to lay before the reader a truthful sketch of the form of Jackson, seen moving to and fro in the streets of Lexington, between the years 1851 and 1861. It was the figure of a tall, gaunt, awkward individual, wearing a gray uniform, and apparently moving by separate and distinct acts of volition. The stiff and unbending figure passed over the ground with a sort of stride, as though measuring the distance from one given point to another; and those who followed its curious movements saw it pause at times, apparently from having reached the point desired. The eyes of the individual at such moments were fixed intently upon the ground; his lips moved in soliloquy; the absent and preoccupied gaze, and general expression of the features, plainly showed a profound unconsciousness of time and place.

It was perfectly obvious that the mind of the military-looking personage in the gray coat was busy upon some problem entirely disconnected from his actual surroundings. The fact of his presence at Lexington, in the commonwealth of Virginia, had evidently disappeared from his consciousness; the figures moving around him were mere phantasmagoria; he had traveled in search of some principle of philosophy, or some truth in theology, quite out of the real or work-day world, and deep into the land of dreams. If you spoke to him at such times, he awoke, as it were, from a sleep, and looked into your face with an air of simplicity and inquiry, which sufficiently proved the sudden transition which he had made from the world of thought to that of reality.

In lecturing to his class his manner was grave, earnest, full of military brevity, and destitute of all the graces of the speaker. Businesslike, systematic, somewhat stern, with an air of rigid

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will, as though the matter at issue was of the utmost importance, and he was intrusted with the responsibility of seeing that due attention was paid to it, he did not make a very favorable impression upon the volatile youths ,who sat at the feet of this military disciplinarian. They listened decorously to the grave professor, but once dismissed from his presence, took their revenge by a thousand jests upon his peculiarities of mind and demeanor.

His oddities were the subject of incessant jokes; his eccentric ways were dwelt upon with all the eloquence and sarcastic gusto which characterize the gay conversation of young men discussing an unpopular teacher. No idiosyncracy of the professor was lost sight of. His stiff, angular figure; the awkard movement of his body; his absent and «grum» demeanor; his exaggerated and apparently absurd devotion to military regularity; his exactions of a similar observance on their part; that general oddity, eccentricity, and singularity in moving, talking, thinking, and acting, peculiar to himself, — all these were described on a thousand occasions, and furnished unfailing food for laughter. They called him «Old Tom Jackson,» and, pointing significantly to their foreheads, said he was «not quite right there.» Some inclined to the belief that he was only a great eccentric; but others declared him «crazy.»

Upon one point, however, there seems to have been a general concurrence — the young teacher's possession of an indomitable fearlessness and integrity in the discharge of every duty. His worst enemies have not ventured to say that he did not walk the straight path of right, and administer his official duties without fear, favor, or affection. They were forced to recognize the fact that this stiff military machine measured out justice to all alike, irrespective of persons, and could not be turned aside from the direct course by any influence around him. The cadets laughed at him, but they were afraid of him.

His great principle of government was, that a general rule should not be violated for any particular good; and his military rule of action was, that a man could always accomplish what he willed to perform. This statement may be paraphrased in the words system, regularity, justice, impartiality, and unconquerable perseverance and determination. — *From his «Biography of Jackson.»*

CORAIS, ADAMANTIUS (Modern Greek, 1748–1833)

An Exhortation to Teachers. — «The learned instructors of the nation should love their children, and consider them as sacred trusts confided to their hands by their parents. The most important lesson for their young minds to learn is to render their dispositions gentle, which instruction in science alone without literature cannot effect. Let them then advise them to acquire a sound knowledge of grammar before they include themselves in the list of students of philosophy, that is to say, to learn first the literature of the Greek language with which Latin should be inseparably united. Science without literature is reduced to the humble level of the mechanical arts. Nearly all the ancient philosophers were also men of letters, and the most distinguished among them were the best grammarians. Our ancestors of imperishable memory well understood that the so-called 'humanities' greatly contribute not only to the art of writing but also to actual gentleness and refinement of manners. On this account our ancestors gave the name of music to general education, because it softens the disposition just as music, properly so called, does, and it was for this reason that the divine Plato advised his disciple Xenocrates to sacrifice frequently to the Graces.» — *From Plutarch's «Parallel Lives.» Translated by Michael Constantinides.*

Equality and Civilization. — «Our ancestors included in their list of proverbs 'Equality is friendship,' that is to say, they regarded this as one of those truths which the examination itself of human nature, and daily experience, which agrees with that examination, render incontestable. But if equality produces friendship among men, inequality necessarily has enmity for her daughter. Nature made us at the beginning all equal, since she gave to all the same feelings, the same desires, and the same wants. But such equality only remains as long as the human frame is in its infancy. As soon as it is matured one man shows himself more intelligent than another, one more highly endowed with natural advantages than another, and therefore inequality is necessarily produced, and this gives rise to disagreement. Such is the condition of all mankind. Inequality then is the work of nature herself, and a cure for it was looked for from the state, but every well-ordered state must of necessity have inequalities. The son is not equal to the father, the pupil to the teacher, the one under trial to the judge, the governed to the master, the hired workman to his employer, the rich to the poor. Whoever seeks to equalize in all respects these superiors with these inferiors, seeks to introduce anarchy in the political community, seeks to make civilized man revert to his original savage condition.» — *From Corais's Introduction to the Second Edition of «Beccaria»* (1823). *Translated by Michael Constantinides.*

The Rhetorical Ability of Socrates. — «Socrates, though he did not profess to be an orator, in the way that the sophists used to boast of their rhetoric, was nevertheless really an orator, and was regarded as such. The rhetoric of Socrates was not like that of the sophists; and this explains what kind of rhetoric Plato means when he ridicules rhetoric and represents his master as despising it. A considerable part of his Gorgias is derision of rhetoric, and yet its bitter denouncer, Plato, showed in the highest degree in this very work that he himself was a great orator. The especial care of the sophists was to please the ear by the harmonious combi-

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nation of the words, caring little about the value or worthlessness of what was said; and long habit in this kind of combination made them true extempore speakers like the celebrated Italian improvvisatori are at the present day. Just as the latter deliver long extempore orations on whatever subject anyone may propose to them, exactly in the same way the sophists used to speak to them upon every subject without any preparation. Gorgias used to boast that he was ready to reply to every question, and complained that no one any longer asked him anything new: 'No one has ever asked me anything new for many years.' This faculty was regarded as a part of rhetoric, and it so much more easily led astray the inexperienced, and especially the young, inasmuch as in those days one of the great defects of the commonwealth was the love of office, to which ability in speaking was of service, since it gave admission to the assemblies where the popular leadership frequently had occasion for the assistance of extempore public oratory. The worst of it was that the sophists used to boast that their rhetoric had such great power that it made an advantage appear a disadvantage, justice injustice, truth falsehood, and falsehood truth. This was called 'to make the worse appear the better cause,' but, since their conscience told them that such a faculty was a faculty which belonged to rogues, they fastened this too on Socrates; just as they had had the audacity to accuse him of making young men insolent to their own parents, although they themselves brought the young to such a pitch of insolence. The rhetoric of Socrates not only had, as I said, no resemblance whatever to the rhetoric of the sophists, but he did not even teach it as they taught it. The sophists had schools and pupils from whom they received enormous fees. Socrates neither opened a school nor collected pupils: the whole city became his school, and all the citizens were his pupils whom, instead of taking fees from them, he advised themselves also to impart gratis whatever good they had learnt from him, and before the time of Christ taught the precept which Christ announced to His disciples: 'Freely have ye received, freely give.' The rhetoric of Socrates was true rhetoric, that is to say, the power of persuading men in whatever is just, by a reasoning founded on the reality and nature of things, and attested by the speaker's actual sentiments. Although he did not imitate the finished style of the sophists, his words had another kind of eloquence which often convinced those whom the ridiculously elaborate oratory of the sophists had not previously poisoned. If anyone had doubts about this, let him compare the discourses of Socrates in the works of Xenophon with the two extant speeches of Gorgias.» — *From Corais's Introduction to Xenophon's «Memorabilia»* (1825). *Translated by Michael Constantinides.*

Wealth and Education.—«Like wealth, in the same way too, the enlightenment of the mind then only is of service to the state when it is distributed in due proportion among all its members. The accumulation of wealth among a few creates Sybarites and absolute paupers, two sections of the community always at war till they have brought ruin on the commonwealth. From the restriction again of learning to a very small number of the members of the state, there arise the highly learned pedants who prevent the enlightenment of the mass, for fear that the common people may despise them, and in the hope of finding the vulgar of service to them whenever they are inclined to gratify their evil passions.»—*Translated by Michael Constantinides.*

The Education of Women.—«Aristotle says that women comprise one-half of the state; and hence whoever studies the education of men only, leaves half of the state to live as it likes, and not in obedience to the laws. 'Consequently in those states where matters which regard women are of no account, half of the state must be considered as not under legislation;' but when half of it is not subject to the law, the other half soon ceases to respect the laws. From women we derive our birth, and under their control we pass the first years of that time of life which, being more impressionable than any other, is more easily capable of being molded into any form. Whatever disposition women have they impart to us with their very milk.» . . . «A sound education takes its source and receives assistance more from good example than from admonition and instruction. Of what good are lessons to a lad when, wherever he turns his eyes, he sees nothing but lawlessness, men inhuman and slavish, flattering and flattered, wealth esteemed and virtue despised, injustice in luxury and justice starving? Most probably such examples will teach him to adopt that kind of life in which he will find the means of cherishing his animal body and gratifying the passions of his still more animal soul.» —*Translated by Michael Constantinides.*

The Refining Influence of Music.—«The ancient philosophers and legislators considered music a necessary part of education, as having the power to soften the savage qualities of the disposition and give men a sense of propriety; as Plutarch says: 'The ancient Greeks very properly took care above everything to be trained in music; for they considered that it was by means of music that they ought to mold the dispositions of the young and inculcate decorum, inasmuch as music is beyond doubt useful for everything and for every action of importance, and especially in encountering the dangers of war.' Polybius attributes the gentle and benevolent disposition of the Arcadians to the special study of music, which from childhood all of them pursued except the one Arcadian city of the Cynætheans, the cause of whose savage nature, he says, was their utter contempt for music. The thing would rightly appear impracticable if I recommended a complete and expensive course of musical study. But first of all, who does not know that among the poor, and especially in the class of our agriculturists, many

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of them have each his lute? It suffices for their children to be taught to play it a little more melodiously. Then again the lute players do not confine themselves to the instrument, and not only play the lute but also sing to it. What help would not the teachers of the poor give to them, if, in place of foolish and often unbecoming songs, they composed for poor children hymns to God and such songs as might convey under the cover of pleasant recreation some moral precept! But such benefits we must await from the multiplication of our schools and their more perfect organization: we must wait till we also have established a special school for the education of the poor, on the pattern of the celebrated Fellenberg school, and teachers who have Fellenberg's philanthropy. This Socratic educator of poor children was taught by experience that music for all young children is a powerful means of rendering them civilized and fit for society, an efficient instrument with which to accustom them to regulate their life and work together in peaceful harmony, to moderate their undisciplined inclinations, and purify the feelings of the soul and raise it to lofty thoughts. It is particularly useful for imparting gentleness, for gladdening the heart within due bounds, for softening any natural hardness of character, especially in such children as he received in his school from the class of beggars.»—*Translated by Michael Constantinides.*

CRANMER, THOMAS (England, 1489–1556)

The Benefit of Sound Teaching.— Surely there can be no greater hope of any kind of persons, either to be brought to all honest conversation of living, or to be more apt to set forth and maintain all godliness and true religion, than of such as have been from childhood nourished and fed with the sweet milk, and as it were the pap, of God's holy word, and bridled and kept in awe with His holy commandments. For commonly, as we are in youth brought up, so we continue in age; and savor longest of that thing that we first receive and taste of.—*From a letter to Edward VI.*

CRÈVECŒUR, J. HECTOR ST. JOHN DE (France and America, 1731–1813)

The Harmony of Instinct.—The astonishing art which all birds display in the construction of their nests, ill provided as we may suppose them with proper tools, their neatness, their convenience, always make me ashamed of the slovenliness of our houses; their love to their dame, their incessant careful attention, and the peculiar songs they address to her while she tediously incubates their eggs, remind me of my duty, could I ever forget it. Their affection to their helpless little ones, is a lively precept; and in short the whole economy of what we proudly call the brute creation, is admirable in every circumstance; and vain man, though adorned with the additional gift of reason, might learn from the perfection of instinct, how to regulate the follies, and how to temper the errors which this second gift often makes him commit.—*Letters from an American Farmer. 1782.*

CUMBERLAND, RICHARD (England, 1631–1718)

Making the Best of It.—I do not mean to expose my ideas to ingenious ridicule by maintaining that everything happens to every man for the best; but I will contend, that he, who makes the best use of it, fulfills the part of a wise and good man.

Politeness.—Politeness is nothing more than an elegant and concealed species of Flattery, tending to put the person to whom it is addressed in Good-humor and Respect with himself: but if there is a parade and display affected in the exertion of it, if a man seems to say—Look how condescending and gracious I am!—whilst he has only the common offices of civility to perform, such Politeness seems founded in mistake, and this mistake I have observed frequently to occur in French manners.

CUSHMAN, CHARLOTTE (America, 1816–1876)

Acting as a Fine Art.—No one knows better than myself, after all my association with artists of sculpture and painting, how truly my art comprehends all the others, and surpasses them in so far as the study of mind is more than matter. Victor Hugo makes one of his heroines, an actress say: «My art endows me with a searching eye, a knowledge of the soul and the soul's workings, and spite of all your skill, I read you to the depths.» This is a truth more or less powerful as one is more or less gifted by the good God.—*Extract from a letter to Miss Elizabeth Peabody, of Boston.*

DANA, RICHARD HENRY (America, 1787–1879)

Lear as a Victim of Passion.—In most instances, Shakespeare has given us the gradual growth of a passion, with such little accompaniments as agree with it, and go to make up the whole man. In Lear, his object being to represent the beginning and course of insanity, he has properly enough gone but a little back of it, and introduced to us an old man of good feelings enough, but one who had lived without any true principle of conduct, and whose unruled passions had grown strong with age, and were ready, upon a disappointment, to make shipwreck of an intellect never strong. To bring this about, he begins with an abruptness rather unusual; and the old king rushes in before us, with his passions at their height, and tearing him like fiends.—*From his Works.*

D'AUBIGNÉ, JEAN HENRI MERLE (Switzerland, 1794–1872)

Literature and the Reformation.—The impulse which the Reformation gave to public literature in Germany was immense. Whilst, in the year 1513, only thirty-five publications had appeared, and thirty-seven in 1517, the number of books increased with astonishing rapidity after the appearance of Luther's Thesis. In 1518, we find seventy-one different works; in 1519, one hundred and eleven; in 1520, two hun-

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dred and eight; in 1521, two hundred and eleven; in 1522, three hundred and forty-seven; and in 1523, four hundred and ninety-eight. . . . And where were all these published? For the most part at Würtemberg. And who were their authors? Generally Luther and his friends. In 1522, one hundred and thirty of the Reformer's writings were published; and, in the year following, one hundred and eighty-three. In this same year only twenty Roman Catholic publications appeared. The literature of Germany thus saw the light in the midst of struggles, contemporaneously with her religion. Already it appeared, as later times have seen it, learned, profound, full of boldness and activity. The national spirit showed itself for the first time without alloy, and at the very moment of its birth, received the baptism of fire from Christian enthusiasm.—*From* "*The History of the Reformation.*"

DEMOSTHENES (Greece, 384–322 B. C.)

The Price of Liberty.—Various are the devices for the defense and security of cities, as palisades, walls, ditches, and other such kinds of fortification, all of which are the result of the labors of the hand, and maintained at great expense. But there is one common bulwark, which men of prudence possess within themselves—the protection and guard of all people, especially of free states, against the attacks of tyrants. What is this? Distrust.—*Philip. ii. 23.*

The Quality of Leadership.—For all are willing to unite and to take part with those whom they see ready and willing to put forth their strength as they ought.—*Philip. i. 6.*

DEWEY, ORVILLE (America, 1794–1882)

The Danger of Riches.—Ah! the rust of riches!—not that portion of them which is kept bright in good and holy uses—"and the consuming fire" of the passions which wealth engenders! No rich man—I lay it down as an axiom of all experience—no rich man is safe, who is not a benevolent man. No rich man is safe, but in the imitation of that benevolent God, who is the possessor and dispenser of all the riches of the universe. What else mean the miseries of a selfish, luxurious and fashionable life everywhere? What mean the sighs that come up from the purlieus, and couches, and most secret haunts of all splendid and self-indulgent opulence? Do not tell me that other men are sufferers too. Say not that the poor, and destitute, and forlorn, are miserable also. Ah! just heaven! thou hast in thy mysterious wisdom appointed to them a lot hard, full hard, to bear. Poor houseless wretches! who "eat the bitter bread of penury, and drink the baleful cup of misery"; the winter's wind blow keenly through your "looped and windowed raggedness"; your children wander about unshod, unclothed and untended; I wonder not that ye sigh. But why should those who are surrounded with everything that heart can wish, or imagination conceive—the very crumbs that fall from whose table of prosperity might feed hundreds—why should they sigh amidst their profusion and splendor? They have broken the bond that should connect power usefulness, and opulence with mercy. That is the reason. They have taken up their treasures, and wandered away into a forbidden world of their own, far from the sympathies of suffering humanity; and the heavy night dews are descending upon their splendid revels; and the all-gladdening light of heavenly beneficence is exchanged for the sickly glare of selfish enjoyment; and happiness, the blessed angel that hovers over generous deeds and heroic virtues, has fled away from that world of false gayety and fashionable exclusion.—*From* "*Moral Views of Society,*" etc.

DICKINSON, JOHN (America, 1732–1808)

The Duty of Freedom.—Honor, justice, and humanity call upon us to hold and to transmit to our posterity, that liberty, which we received from our ancestors. It is not our duty to leave wealth to our children; but it is our duty to leave liberty to them.—*From* "*The Political Writings of John Dickinson.*" *1804.*

DIOGENES, LAERTIUS (Greece, Second Century A. D.)

Heaven Our Fatherland.—To one who said to Anaxagoras, "Hast thou no regard for thy fatherland?" "Softly," said he, "I have great regard for my fatherland," pointing to heaven.—*xi. 2, 7.*

DIONYSIUS, OF HALICARNASSUS (Greece, First Century B. C.)

A Nation Improved by Sufferings.—But, above all these, by their form of government, which they improved by learning wisdom from the various misfortunes which happened to them, always extracting something useful from every occurrence.—*i. 9.*

Causes of Good Government.—He was of opinion that the good government of states arose from causes which are always the subject of praise by politicians, but are seldom attended to: first, the aid and favor of the gods, which give success to every human undertaking; next, attention to moderation and justice, by love of which citizens are induced to refrain from injuring each other, and to join in cordial union—making virtue, not shameful pleasures, the measure of their happiness; and, lastly, military courage, which renders even the other virtues to be advantageous to their possessors.—*ii. 18.*

Why Governments Fall.—He requested them to recollect that governments are not put an end to by the poor, and those who have no power, when they are compelled to do justice; but by the rich, and those who have a right by their position to administer public affairs, when they are insulted by their inferiors, and cannot obtain redress.—*v. 66.*

DWIGHT, TIMOTHY (America, 1752–1817)

The Beauty of Nature.—Were all the interesting diversities of color and form to disappear,

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how unsightly, dull, and wearisome, would be the aspect of the world! The pleasures conveyed to us by the endless varieties with which these sources of beauty are presented to the eye, are so much things of course, and exist so much without intermission, that we scarcely think either of their nature, their number, or the great proportion which they constitute in the whole mass of our enjoyment. But were an inhabitant of this country to be removed from its delightful scenery to the midst of an Arabian desert, a boundless expanse of sand, a waste spread with uniform desolation, enlivened by the murmur of no stream and cheered by the beauty of no verdure, although he might live in a palace and riot in splendor and luxury, he would, I think, find life a dull, wearisome, melancholy round of existence, and amid all his gratifications would sigh for the hills and valleys of his native land, the brooks and rivers, the living lustre of the spring, and the rich glories of the autumn. The ever-varying brilliancy and grandeur of the landscape, and the magnificence of the sky, sun, moon, and stars, enter more extensively into the enjoyment of mankind than we, perhaps, ever think, or can possibly apprehend, without frequent and extensive investigation. This beauty and splendor of the objects around us, it is ever to be remembered, are not necessary to their existence, nor to what we commonly intend by their usefulness. It is therefore to be regarded as a source of pleasure gratuitously superinduced upon the general nature of the objects themselves, and in this light, as a testimony of the divine goodness peculiarly affecting.—*From «Theology Explained and Defended.»*

ELIOTT, STEPHEN (America, 1771-1830)

The Ineffable Sublimity of Nature.—What is there that will not be included in the history of nature? The earth on which we tread, the air we breathe, the waters around the earth, the material forms that inhabit its surface, the mind of man, with all its magical illusions and all its inherent energy, the planets that move around our system, the firmament of heaven—the smallest of the invisible atoms which float around our globe, and the most majestic of the orbs that roll through the immeasurable fields of space—all are parts of one system, productions of one power, creations of one intellect, the offspring of Him, by whom all that is inert and inorganic in creation was formed, and from whom all that have life derive their being.

Of this immense system, all that we can examine, this little globe that we inherit, is full of animation and crowded with forms, organized, glowing with life, and generally sentient. No space is unoccupied—the exposed surface of the rock is incrusted with living substances; plants occupy the bark and decaying limbs of other plants; animals live on the surface and in the bodies of other animals; inhabitants are fashioned and adapted to equatorial heats and polar ice;—air, earth, and ocean teem with life.—*From his Works.*

EMERSON, RALPH WALDO (America, 1803-1882)

«God Is the All-Fair.»—No reason can be asked or given why the soul seeks beauty. Beauty, in its largest and profoundest sense, is one expression for the universe. God is the all-fair. Truth and goodness and beauty are but different faces of the same All. But beauty in nature is not ultimate. It is the herald of inward and internal beauty, and is not alone a solid and satisfactory good. It must stand as a part, and not as yet the last or highest expression of the final cause of nature.—*Prose Works.*

Character.—Character is the habit of action from the permanent vision of truth. It carries a superiority to all the accidents of life. It compels right relation to every other man,—domesticates itself with strangers and enemies.—*Character.*

The Highest Human Quality.—Enthusiasm is the height of man; it is the passing from the human to the divine.—*The Superlative.*

Self the Only Thing Givable.—The only gift is a portion of thyself. . . . Therefore the poet brings his poem; the shepherd, his lamb; the farmer, corn; the miner, a gem; the sailor, coral and shells; the painter, his picture; the girl, a handkerchief of her own sewing.—*Essays: Gifts.*

The Simplicity of Greatness.—Nothing is more simple than greatness; indeed, to be simple is to be great.—*Literary Ethics.*

ERASMUS, DESIDERIUS (Holland, 1465-1536)

Love.—Love, that has nothing but Beauty to keep it in good health, is short-lived.

EVERETT, ALEXANDER H. (America, 1792-1847)

Book Making.—It is remarkable that many of the best books of all sorts have been written by persons who, at the time of writing them, had no intention of becoming authors. Indeed, with a slight inclination to systemize and exaggerate, one might be almost tempted to maintain the position,—however paradoxical it may at first blush appear,—that no good book can be written in any other way; that the only literature of any value is that which grows indirectly out of the real action of society, intended directly to effect some other purpose; and that when a man sits down doggedly in his study, and says to himself, «I mean to write a good book,» it is certain, from the necessity of the case, that the result will be a bad one.

To illustrate this by a few examples: Shakespeare, the Greek Dramatists, Lope and Calderon, Corneille, Racine, and Molière,—in short, all the dramatic poets of much celebrity, prepared their works for actual representation, at times when the drama was the favorite amusement. Their plays, when collected, make excellent books. At a later period, when the drama had in a great measure gone out of fashion, Lord Byron, a man not inferior, per-

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haps, in poetical genius to any of the persons just mentioned, undertakes, without any view to the stage, to write a book of the same kind. What is the result? Something which, as Ninon de l'Enclos said of the young Marquis de Sévigné, has very much the character of fricasseed snow. Homer, again, or the Homerites, a troop of wandering minstrels, composed, probably without putting them to paper, certain songs and ballads, which they sung at the tables of the warriors and princes of their time. Some centuries afterwards, Pisistratus made them up into a book, which became the bible of Greece. Voltaire, whose genius was perhaps equal to that of any of the Homerites, attempted, in cold blood, to make just such a book; and here, again, the product called the "Henriade" is no book, but another lump of fricasseed snow. What are all your pretended histories? Fables, jest books, satires, apologies, anything but what they profess to be. Bring together the correspondence of a distinguished public character, a Washington, a Wellington, and then, for the first time, you have a real history. Even in so small a matter as a common letter to a friend, if you write one for the sake of writing it, in order to produce a good letter as such, you will probably fail. Who ever read one of Pliny's precious specimens of affectation and formality, without wishing that he had perished in the same eruption of Vesuvius that destroyed his uncle? On the contrary, let one who has anything to say to another at a distance, in the way of either business or friendship, commit his thoughts to paper merely for the purpose of communicating them, and he will not only effect his immediate object, but however humble may be his literary pretensions, will commonly write something that may be read with pleasure by an indifferent third person. In short, experience seems to show that every book, prepared with a view to mere book making, is necessarily a sort of counterfeit, bearing the same relation to a real book which the juggling of the Egyptian magicians did to the miracles of Moses.—*From an article on "Madame de Sévigné."*

EVERETT, EDWARD (America, 1794–1865)

Literature and Liberty.—Literature is the voice of the age and the state. The character, energy, and resources of the country are reflected and imaged forth in the conceptions of its great minds. They are organs of the time; they speak not their own language; they scarce think their own thoughts; but under an impulse like the prophetic enthusiasm of old, they must feel and utter the sentiments which society inspires. They do not create, they obey the Spirit of the Age,—the serene and beautiful spirit descended from the highest heaven of liberty, who laughs at our preconceptions, and, with the breath of his mouth, sweeps before him the men and the nations that cross his path. By an unconscious instinct, the mind, in the action of its powers, adapts itself to the number and complexion of the other minds with which it is to enter into communion or conflict. As the voice falls into the key which is suited to the space to be filled, the mind, in the various exercises of its creative faculties, strives with curious search for that master-note, which will awaken a vibration from the surrounding community, and which, if it do not find it, is itself too often struck dumb.

For this reason, from the moment in the destiny of nations, that they descend from their culminating point, and begin to decline, from that moment the voice of creative genius is hushed, and at best, the age of criticism, learning, and imitation succeeds. When Greece ceased to be independent, the forum and the stage became mute. The patronage of Macedonian, Alexandrian, and Pergamean princes was lavished in vain. They could not woo the healthy Muses of Hellas, from the cold mountain tops of Greece, to dwell in their gilded halls. Nay, though the fall of greatness, the decay of beauty, the waste of strength, and the wreck of power have ever been among the favorite themes of the pensive muse, yet not a poet arose in Greece to chant her own elegy; and it is after near three centuries, and from Cicero and Sulpicius, that we catch the first notes of pious and pathetic lamentation over the fallen land of the arts. The freedom and genius of a country are invariably gathered into a common tomb, and there

> ——— can only strangers breathe
> The name of that which was beneath.

—*From Griswold's Selections.*

FEYJOO, BENITO (Spain, 1676–1764)

That Virtue Alone Is Delightful.—Generally, virtue is imagined to be all asperity, vice all delight; virtue to be placed amid thorns vice to be reclining on a bed of flowers. Yet if we were able to look into the hearts of men, immersed in vicious indulgence, our doubts would speedily vanish. By reflection we shall be able to see them in the mirrors of the soul —that is in the countenance, the speech, and actions. Only look at those unhappy beings, and it will be found that nothing can equal the agitation of their countenance, the frenzy of their actions, and the inconsistency of their speech. You need not be surprised; many are the torments that disturb the enjoyment of their pleasures. Their own conscience, a domestic enemy, an unavoidable guest, though ungrateful, is always there, mingling with the nectar which they are drinking.

With what power does Cicero declare that, the vices of the wicked pictured by the imagination are for them never ending and domestic furies! These are the serpents or vultures which gnaw the entrails of the wicked Typhoeus; these the eagles which tear the heart of the bold Prometheus; these the torments of Cain, a fugitive from all, and even, if it were possible, from himself, wandering over mountains and woods, without even being able to pull out the arrow which pierced his heart.—*Translated by Ramage.*

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FICHTE, JOHANN GOTTLIEB (Germany, 1762-1814)

The Test of Worth.—Not alone to know, but to act according to thy knowledge, is thy destination, proclaims the voice of my inmost soul. Not for indolent contemplation and study of thyself, nor for brooding over emotions of piety—no, for action was existence given thee; thy actions, and thy actions alone, determine thy worth.

FONTAINE, JEAN DE LA (France, 1621-1695)

The Danger of Foolish Friends.—Nothing is more dangerous than a friend without discretion; even a prudent enemy is preferable.

FONTENELLE, BERNARD LE BOVIER DE (France, 1657-1757)

All Men of the Same Clay.—Nature has within her hands a certain dough, which is always the same, which she turns this way and that way in a thousand different ways, and out of which she makes men, animals, and plants; and undoubtedly she has not made Plato, Demosthenes, or Homer of a finer or better kind of clay than our philosophers, orators, and poets of the present day. In regard to our minds, which are immaterial, I only look at the connection which they have with the brain, which is material, and which by its different arrangements produces all the varieties that are between them.—*Digression sur les Anciens et les Modernes.*

How to Become Famous.—When we only wish to make a noise in the world, the most prudent and judicious conduct is not the most wise.—*Des Morts Anciens, 1.*

The Passions as Motive Power.—It is the passions which do and undo everything. If reason ruled, nothing would get on. It is said that pilots fear beyond everything those halcyon seas, where the vessel obeys not the helm, and that they prefer wind at the risk of storms. The passions in men are the winds necessary to put everything in motion, though they often cause storms.—*Des Morts Anciens, 1.*

That We May Do Great Things without Knowing How.—Great things are almost always done without our knowing how we have done them, and we are quite surprised that they are done. Ask Cæsar how he made himself master of the world; perhaps he would find it difficult to answer you.—*Des Morts Modernes, 5.*

FRANKLIN, BENJAMIN (America, 1706-1790)

Credit from Trifling Things.—The most trifling actions that affect a man's credit are to be regarded. The sound of your hammer at five in the morning, or nine at night, heard by a creditor, makes him easy six months longer; but if he sees you at a billiard table, or hears your voice at a tavern, when you should be at work, he sends for his money the next day.

Friends and Friendship.—Be slow in choosing a friend, slower in changing.—*From Poor Richard's Almanack for 1735.*

Do good to thy friend to keep him, to thy enemy to gain him.—*From Poor Richard's Almanack for 1734.*

That Money Begets Money.—Remember that money is of a prolific, generating nature. Money can beget money, and its offspring can beget more, and so on. Five shillings turned is six: turned again it is seven and threepence; and so on till it becomes a hundred pounds. The more there is of it, the more it produces every turning, so that the profits rise quicker and quicker. He that kills a breeding sow, destroys all her offspring to the thousandth generation. He that murders a crown, destroys all that it might have produced, even scores of pounds.

FROISSART, JEAN (France, 1337-1410)

The Manners of the Scots.—The Scots are bold, hardy, and much inured to war. When they make their invasions into England, they march from twenty to four and twenty leagues without halting, as well by night as by day; for they are all on horseback, except the camp followers, who are on foot. The knights and esquires are well mounted on large bay horses, the common people on little galloways. They bring no carriages with them, on account of the mountains they have to pass in Northumberland; neither do they carry with them any provisions or bread or wine; for their habits of sobriety are such, in time of war, that they will live for a long time on flesh half sodden, without bread, and drink the river water without wine. They have, therefore, no occasion for pots or pans; for they dress the flesh of their cattle in the skins, after they have taken them off; and, being sure to find plenty of them in the country which they invade, they carry none with them. Under the flaps of his saddle, each man carries a broad plate of metal; behind the saddle, a little bag of oatmeal; when they have eaten too much of the sodden flesh, and their stomachs appears too weak and empty, they place this plate over the fire, mix with water their oatmeal, and when the plate is heated, they put a little of the paste upon it, and make a thin cake, like a cracknel or biscuit, which they eat to warm their stomachs; it is therefore no wonder, that they perform a longer day's march than other soldiers.—*From the Chronicles of England, France, Spain.*

FROTHINGHAM, O. B. (America, 1822-)

Self-Denial.—Whoso lives for humanity must be content to lose himself.—*Life of George Ripley.*

FULLER, THOMAS (England, 1608-1661)

Books as a Nepenthe.—To divert at any time a troublesome fancy, run to thy books: they presently fix thee to them, and drive the other out of thy thoughts. They always receive thee with the same kindness.

Love Is to Be Led.—Affections, like the conscience, are rather to be led than drawn; and 'tis to be feared, they that marry where they do not love, will love where they do not marry.

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Behavior to Inferiors.— As the sword of the best tempered metal is most flexible; so the truly generous are most pliant and courteous in their behavior to their inferiors.

Fatted for Destruction.— If the wicked flourish, and thou suffer, be not discouraged. They are fatted for destruction: thou art dieted for health.

GARFIELD, JAMES A. (America, 1831–1881)

Esse Quam Videri.— The possession of great powers no doubt carries with it a contempt for mere external show.— *Oration on Miss Booth.*

The Formation of Character.— Character is the result of two great forces; the initial force which the Creator gave it when he called the man into being; and the force of all the external influence and culture that mold and modify the development of a life.— *Oration on Congressman Gustave Schleicher.*

If the superior beings of the universe would look down upon the world to find the most interesting object, it would be the unfinished, unformed character of young men, or of young women.— *Hiram College, July, 1880.*

History as a Divine Poem.— The world's history is a divine poem of which the history of every nation is a canto and every man a word. Its strains have been pealing along down the centuries, and though there have been mingled the discords of warring cannon and dying men, yet to the Christian philosopher and historian — the humble listener — there has been a divine melody running through the song which speaks of hope and halcyon days to come.— "*The Province of History.*"

GARRISON, WILLIAM LLOYD (America, 1804–1879)

The Right to Liberty.— The right to enjoy liberty is inalienable. To invade it is to usurp the prerogative of Jehovah. Every man has a right to his own body — to the products of his own labor — to the protection of law — and to the common advantages of society.— *Delivered before the American Antislavery Society, December 6, 1833.*

GAYARRÉ, CHARLES (America, 1805–1895)

The March of De Soto. — On the 31st of May, 1539, the bay of Santo Spiritu, in Florida, presented a curious spectacle. Eleven vessels of quaint shape, bearing the broad banner of Spain, were moored close to the shore; one thousand men of infantry, and three hundred and fifty men of cavalry, fully equipped, were landing in proud array under the command of Hernando De Soto, one of the most illustrious companions of Pizarro in the conquest of Peru, and reputed one of the best lances of Spain!

"When he led in the van of battle, so powerful was his charge," says the old chronicler of his exploits, "so broad was the bloody passage which he carved out in the ranks of the enemy, that ten of his men-at-arms could with ease follow him abreast." He had acquired enormous wealth in Peru, and might have rested satisfied, a knight of renown, in the government of St. Jago de Cuba, in the sweet enjoyment of youth and power.

But his adventurous mind scorns such inglorious repose, and now he stands erect and full of visions bright, on the sandy shore of Florida, whither he comes, with feudal pride, by leave of the king, to establish nothing less than a marquisate, ninety miles long by forty-five miles wide, and there to rule supreme, a governor for life of all the territory that he can subjugate.

GEORGE, HENRY (America, 1839–1897)

Land Monopoly.— Place one hundred men on an island from which there is no escape, and whether you make one of these men the absolute owner of the other ninety-nine, or the absolute owner of the soil of the island, will make no difference either to him or to them.

In the one case, as the other, the one will be the absolute master of the ninety-nine — his power extending even to life and death, for simply to refuse them permission to live upon the island would be to force them into the sea.

Upon a larger scale, and through more complex relations, the same cause must operate in the same way and to the same end — the ultimate result, the enslavement of laborers, becoming apparent just as the pressure increases which compels them to live on and from land which is treated as the exclusive property of others.

GLADDEN, WASHINGTON (America, 1836–)

The Theologian's Problem.— The priest and the Levite in the parable of the good Samaritan were probably going down to Jericho to attend a convention called to discuss the question, "How shall we reach the masses?"

GOETHE, JOHANN WOLFGANG VON (Germany, 1749–1832)

Conversion and Friendship with Heaven. — As to the value of conversions, God alone can judge; God alone can know how wide are the steps which the soul has to take before it can approach to a community with him, to the dwelling of the perfect, or to the intercourse and friendship of higher natures.

The Burden of Fools.— Of all thieves fools are the worst: they rob you of time and temper.

GOLDONI, CARLO (Italy, 1707–1793)

The Book of the World.— The world is a beautiful book, but of little use to him who cannot read it.— *Pamela, i. 14.*

The Animal that Laughs.— Laughing is peculiar to man; but all men do not laugh for the same reason. There is the Attic salt, which springs from the charm in the words, from the flash of wit, from the spirited and brilliant sally. There is the low joke which arises from scurrility and idle conceit.— *Pamela, i. 16.*

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«The Noble Man Does Noble Deeds.»— Noble blood is an accident of fortune; noble actions characterize the great.—*Pamela, i. 6.*

GOLDSMITH, OLIVER (Ireland, 1728–1774)

« Originality.» — People seldom improve, when they have no other model but themselves to copy after.

GRANADA, LUIS DE (Spain, 1504–1588)

The Uncertainty of Things.— This is the great misfortune of life, that it is changeable, and never remains in the same state. «Man,» says Job (xiv. 1), «that is born of woman, is of few days, and full of trouble. He cometh forth like a flower, and is cut down; he fleeth also as a shadow, and continueth not.» What is more changeable? We are told that the chameleon assumes in an hour many colors; the sea of the Euripus has an evil name for its many changes, and the moon takes every day its own peculiar form. But what is all this compared to the changes of man? What Proteus ever assumed so many different forms as man does every hour? Now sick, now in health; now content, now discontent; now sad, now joyous; now timid, now hopeful; now suspicious, now credulous; now peaceful, now recalcitrant; now he wishes, now he wishes not; and many times he knows not what he wants. In short, the changes are as numerous as the accidents in an hour, so that every one of them turns him upside down. The past gives him pain, the present disturbs him, and the future causes him agony.

The Uncertainties of Life.— What will it be if we run over the miseries of all the ages and states of this Life? How full of ignorance is childhood! how light-headed is boyhood! how rash is youth, and how cross is old age! What is a child but a brute animal in the form of a human being? What is youth but a steed with the bit in his mouth and without reins? What the old man, weighed down by years, but a bundle of infirmities and pains? The greatest desire that men have is to reach this age, where man is only more subject to necessities than in the other parts of his life, and even less assisted. For the old is abandoned by the world, by his relations, even his limbs and senses fail him, and himself too; for the use of his reason leaves him, and infirmities alone attend him. This is the goal on which human felicity and the ambition of life fixes its eyes.

The Mystery of Death.— O death, how bitter is the thought of thee! how speedy thy approach! how stealthy thy steps! how uncertain thy hour! how universal thy sway! The powerful cannot escape thee; the wise know not how to avoid thee; the strong have no strength to oppose thee; there is no one rich for thee since none can buy life with treasures. Everywhere thou goest, every place thou besettest, in every spot thou art found. All things have their waxing and waning, but thou remainest ever the same. Thou art a hammer that always strikes — a sword that is never blunt — a net into which all fall — a prison into which all must enter — a sea on which all must venture — a penalty which all must suffer — and a tribute which all must pay. O cruel death! thou carriest off in an hour, in a moment, that which has been acquired with the labor of many years; thou cuttest short the succession of the highborn; thou leavest kingdoms without heirs; thou fillest the world with orphans; thou cuttest short the thread of studies; makest of no use the noblest genius; joinest the end to the beginning without allowing any intermediate space. O death, death! O implacable enemy of the human race! Why hast thou entered into the world?

GREENE, ROBERT (England, 1560–1592)

A Clear Mind and Dignity. — Flesh dipped in the Sea Ægeum, will never be sweet: the herb Trigion being once bit with an asp, never groweth: and conscience once stained with innocent blood, is always tied to a guilty remorse. Prefer thy content before riches, and a clear mind before dignity: so being poor, thou shalt have rich peace, or else rich, thou shalt enjoy disquiet.—*From Pandosto, the Triumph of Time.*

GREVILLE, FULKE (England, 1554–1628)

The Touchstone of Merit. — Ask the man of adversity how other men act towards him: ask those others, how he acts towards them. Adversity is the true touchstone of merit in both; happy if it does not produce the dishonesty of meanness in one, and that of insolence and pride in the other.

Following the Leader. — We laugh heartily to see a whole flock of sheep jump because one did so: might not one imagine that superior beings do the same by us, and for exactly the same reason?

Small Things and Great Results. — Surely no man can reflect, without wonder, upon the vicissitudes of human life, arising from causes in the highest degree accidental and trifling. If you trace the necessary concatenation of human events, a very little way back, you may perhaps discover that a person's very going in or out of a door has been the means of coloring with misery or happiness the remaining current of his life.

The Mote and the Beam.— He that sees ever so accurately, ever so finely into the motives of other people's acting, may possibly be entirely ignorant as to his own: it is by the mental as the corporeal eye, the object may be placed too near the sight to be seen truly, as well as too far off; nay, too near to be seen at all.

Great Souls and Mean Fortunes.— I hardly know a sight that raises one's indignation more, than that of an enlarged soul joined to a contracted fortune; unless it be that so much more common one, of a contracted soul joined to an enlarged fortune.

On the Nature of Women.— Modesty in woman, say some shrewd philosophers, is not

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natural; it is artificial and acquired; but what then, and to what end, is that natural taste, that delicate sensation, that approbation of it, in man? . . . I have often thought that the nature of women was inferior to that of men in general, but superior in particular.

GRISWOLD, RUFUS WILMOT (America, 1815–1857)

The Genius of Poe.— His realm was on the shadowy confines of human experience, among the abodes of crime, gloom, and horror, and there he delighted to surround himself with images of beauty and of terror, to raise his solemn palaces and towers and spires in a night upon which should rise no sun. His minuteness of detail, refinement of reasoning, and propriety and power of language — the perfect keeping (to borrow a phrase from another domain of art) and apparent good faith with which he managed the evocation and exhibition of his strange and spectral and revolting creations — gave him an astonishing mastery over his readers, so that his books were closed as one would lay aside the nightmare or the spells of opium. The analytical subtlety evinced in his works has frequently been overestimated, as I have before observed, because it has not been sufficiently considered that his mysteries were composed with the express design of being dissolved. When Poe attempted the illustration of the profounder operations of mind, as displayed in written reason or real action, he frequently failed entirely.— *Memoir of Poe.*

GUICCIARDINI, FRANCIS (Italy, 1483–1540)

Forgiveness and Amendment.— It is more easy to induce a person who has been offended to forgive, than it is to make one who has taken possession of property to make restitution.— *Storia d'Italia.*

Nobility the True Rule of Public Policy.— The counsels of republics ought not to be subject to the influence of low and paltry motives, nor be moved only by selfish advantages, but aim at high and noble ends, thereby adding to their glory, and preserving their reputation, which nothing destroys sooner than the idea that they have not spirit or power to resent injuries, nor preparations sufficient to avenge themselves,— a thing particularly necessary, not so much from the gratification arising from the feeling of vengeance, as that the chastisement of the offender may be a warning to others not to provoke you. Here we have glory united to advantage, and lofty and noble resolutions replete with gain and profit: thus one trouble removes many, and often a single and short effort frees you from many and long toils.— *Storia d'Italia.*

Turbulence and Ignorance in Republics.— As correct decisions cannot be expected from an incapable and ignorant judge, so a people that is turbulent and ignorant cannot be expected, except by chance, to choose magistrates, or deliberate with prudence or according to rational principles.— *Storia d'Italia.*

On Asking Advice.— There is nothing assuredly more necessary in matters of difficulty, and nothing more dangerous, than to ask advice. Advice is less necessary to the wise than to the unwise, and yet the wise are those who derive most advantage from taking counsel with others: for who is so perfect in wisdom as to be able to take everything into account? and in opposing courses of action to discern which is the better? But, then, when advice is asked, how shall we be sure that advice, on which we can depend, will be given? For the counselor, if he be not faithful, or if he be not strongly attached to us, being influenced not only by his own evident advantage, but by every petty object and slight self-gratification, often directs his advice to that end that is most to his own profit, or which pleases him most; and these private ends being for the most part unknown to the person who is asking advice, he does not perceive, unless he be very shrewd, the dishonesty of the advice.— *Storia d'Italia.*

HALL, ROBERT (England, 1764–1831)

The Meaning of Destiny.— The wheels of nature are not made to roll backward: everything presses on towards Eternity: from the birth of Time an impetuous current has set in, which bears all the sons of men towards that interminable ocean. Meanwhile Heaven is attracting to itself whatever is congenial to its nature, is enriching itself by the spoils of earth, and collecting within its capacious bosom whatever is pure, permanent, and divine.

HALLIBURTON, THOMAS CHANDLER (Canada, 1796–1865)

When a Woman Is Always Right.— Every woman is in the wrong until she cries, and then she is in the right instantly.

Hope as a Traveling Companion.— Hope is a pleasant acquaintance, but an unsafe friend. Hope is not the man for your banker, but he may do very well for a traveling companion.

HAMILTON, GAIL (America, 1838–)

The Limit of Responsibility.— Every person is responsible for all the good within the scope of his abilities, and for no more, and none can tell whose sphere is the largest.

Coarse Arts and Fine.— I admire the coarse arts fully as much as I do the fine arts.

HARE, JULIUS CHARLES (England, 1795–1855)

Christianity and Civilization.— Christianity has carried civilization along with it, whithersoever it has gone: and, as if to show that the latter does not depend on physical causes, some of the countries the most civilized in the days of Augustus are now in a state of hopeless barbarism.

What Eloquence Means.— Many are ambitious of saying grand things, that is, of being grandiloquent. Eloquence is speaking out . . . a quality few esteem, and fewer aim at.

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HAWTHORNE, NATHANIEL (America, 1804–1864)

Drowned in Their Own Honey.— Bees are sometimes drowned (or suffocated) in the honey which they collect. So some writers are lost in their collected learning.—*American Note Books* (1842).

Happiness as an Incident.— Happiness in this world, when it comes, comes incidentally. Make it the object of pursuit, and it leads us a wild goose chase, and is never attained. Follow some other object, and very possibly we may find that we have caught happiness without dreaming of it, but likely enough it is gone the moment we say to ourselves, « Here it is! » like the chest of gold that treasure seekers find. . . . There is something more awful in happiness than in sorrow,—the latter being earthly and finite, the former composed of the substance and texture of eternity, so that spirits still embodied may well tremble at it.—*American Note Books, July, 1843.*

The Only Reality.—We are but shadows: we are not endowed with real life, and all that seems most real about us is but the thinnest substance of a dream,—till the heart be touched. That touch creates us — then we begin to be — thereby we are beings of reality and inheritors of eternity.— *American Note Books. Salem, October 4, 1840.*

HAZLITT, WILLIAM (England, 1778–1830)

Friendship.— The youth of friendship is better than its old age.

The Religion of Love.—It makes us proud when our love of a mistress is returned; it ought to make us prouder still when we can love her for herself alone, without the aid of any such selfish reflection. This is the religion of love.

HEADLEY, J. T. (America, 1813-)

Naples and Vesuvius. — Tonight we arrived from Castellamare. Our road wound along the bay — near Pompeii, through Torre del Greco, into the city. The sky was darkly overcast — the wind was high and angry, and the usually quiet bay threw its aroused and rapid swell on the beach. Along the horizon, between the sea and sky, hung a storm cloud blacker than the water. Here and there was a small sailing craft or fisherman's boat, pulling for the shore, while those on the beach were dragging their boats still farther up on the sand, in preparation for the rapid-gathering storm. There is always something fearful in this bustling preparation for a tempest. It was peculiarly so here. The roar of the surge was on one side; on the other lay a buried city — a smoking mountain; while our very road was walled with lava that cooled on the spot where it stood. The column of smoke that Vesuvius usually sent so calmly into the sky, now lay on a level with the summit, and rolled rapidly inland, before the fierce sea blast. It might have been fancy; but, amid such elements of strength, and such memories and monuments of their fury, it did seem as if it wanted but a single touch to send valley, towns, mountain, and all, like a fired magazine into the air. Clouds of dust rolled over us, blotting out even the road from our view; while the dull report of cannon from Naples, coming at intervals on our ears, added to the confusion and loneliness of the scene. As we entered the city and rode along the port, the wild tossing of the tall masts as the heavy hulls rocked on the waves, the creaking of the timbers, and the muffled shouts of seamen, as they threw their fastenings, added to the gloom of the evening; and I went to my room, feeling that I should not be surprised to find myself aroused at any moment by the rocking of an earthquake under me. The night did not disappoint the day, and set in with a wildness and fury, that these fire countries alone exhibit. My room overlooked the bay and Vesuvius. The door opened upon a large balcony. As I stood on this, and heard the groaning of the vessels below, reeling in the darkness, and the sullen sound of the surge, as it fell on the beach, while the heavy thunder rolled over the sea, and shook the city on its foundations,—I felt I would not live in Naples. Ever and anon a vivid flash of lightning would throw distant Vesuvius in bold relief against the sky, with his forehead completely wrapped in clouds that moved not to the blast, but clung there, as if in solemn consultation with the mountain upon the night. Overhead the clouds were driven in every direction, and nature seemed bestirring herself for some wild work. At length the heavy raindrops began to fall, one by one, as if pressed from the clouds; and I turned to my room feeling that the storm would weep itself away.— *From « Letters from Italy.»*

HERBERT, EDWARD (England, 1582–1648)

The Miraculous Human Body.— Whoever considers the study of anatomy, I believe, will never be an Atheist; the frame of man's body, and coherence of his parts, being so strange and paradoxical, that I hold it to be the greatest miracle of Nature.

HERDER, JOHANN GOTTFRIED VON (Germany, 1744–1803)

Mother Love and Children.— Last among the characteristics of woman, is that sweet motherly love with which Nature has gifted her; it is almost independent of cold reason, and wholly removed from all selfish hope of reward. Not because it is lovely, does the mother love her child, but because it is a living part of herself,—the child of her heart, a fraction of her own nature. Therefore do her entrails yearn over his wailings; her heart beats quicker at his joy; her blood flows more softly through her veins, when the breast at which he drinks knits him to her. In every uncorrupted nation of the earth, this feeling is the same; climate, which changes everything else, changes not that. It is only the most corrupting forms of society which have power gradually to make luxurious

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vice sweeter than the tender cares and toils of maternal love.

HERODOTUS. (Greece, *c.* 484-424 B. C.)

"Mind Your Own Business."—Many are the precepts recorded by the sages for our instruction, but we ought to listen to none with more attention than that, "It becomes a man to give heed to those things which regard himself."—*i. 8.*

Comparison the Secret of Knowledge.—Unless a variety of opinions are laid before us, we have no opportunity of selection, but are bound of necessity to adopt the particular view which may have been brought forward. The purity of gold cannot be ascertained by a single specimen; but when we have carefully compared it with others, we are able to fix upon the finest ore.—*vii. 10.*

Cause of the Most Enormous Crimes.—For insolence is the natural result of great prosperity, while envy and jealousy are innate qualities in the mind of man. When these two vices are combined, they lead to the most enormous crimes: some atrocities are committed from insolence, and others from envy. Princes ought to be superior to all such feelings; but, alas! we know that this is not the case. The noble and the worthiest are the object of their jealousy, merely because they feel that their lives are a reproach to them; with the most abandoned they rejoice to spend their time. Calumny they drink in with greedy ears. But what is the most paradoxical of all, if thou showest them merely respectful homage, they take umbrage because thou art not sufficiently humble; whereas, if thou bend the knee with the most submissive looks, thou art kicked away as a flatterer.—*iii. 80.*

Forethought and Failure.—For my own part, I have found from experience that the greatest good is to be got from forethought and deliberation; even if the result is not such as we expected, at all events we have the feeling that we have done all in our power to merit success, and therefore the blame must be attached to fortune alone. The man who is foolish and inconsiderate, even when fortune shines upon him, is not the less to be censured for his want of sense. Dost thou not see how the thunderbolts of heaven lay prostrate the mightiest animals, while they pass over the weak and insignificant? The most splendid palaces and the loftiest trees fall before these weapons of the gods. For God loves to humble the mighty. So also we often see a powerful army melt away before the more contemptible force. For when God in His wrath sends His terror among them, they perish in a way that is little worthy of their former glory. The Supreme Being allows no one to be infinite in wisdom but Himself.—*vii. 10.*

Finis Coronat Opus.—It is the part of wisdom to wait to see the final result of things, for God often tears up by the roots the prosperous, and overwhelms with misery those who have reached the highest pinnacle of worldly happiness.—*i. 32.*

HILDRETH, RICHARD (America, 1807-1865)

Jefferson's Changes.—Between Jefferson as a political theorist, palliating Shay's rebellion by the general remark that a little insurrection now and then is necessary to keep every kind of government in order; between Jefferson as leader of the opposition, denouncing the tax on whiskey as "infernal," and almost justifying the rebellion against it, and Jefferson as President, dissatisfied with the law of treason as laid down by Chase and Marshall, calling upon Congress for greater stringency, seeking to enforce the embargo by assumptions of power, which, if constitutional, which multitudes questioned, were vastly more arbitrary and meddlesome than anything in the Excise Act, there was, indeed, a striking contrast.—*History of the United States.*

HOLLAND, JOSIAH GILBERT (America, 1819-1881)

Manhood and Its Incidents.—Labor, calling, profession, scholarship, and artificial and arbitrary distinctions of all sorts, are incidents and accidents of life, and pass away. It is only manhood that remains, and it is only by manhood that man is to be measured.—*Talks on Familiar Subjects, 1865.*

Words the Materials of Art.—The temple of art is built of words. Painting and sculpture and music are but the blazon of its windows, borrowing all their significance from the light, and suggestive only of the temple's uses.

"The Choicest Thing in the World."—The choicest thing this world has for a man is affection—the approval, the sympathy, and the devotion of true hearts.

Mean Things and Men's "Way."—Many mean things are done in the family for which moods are put forward as the excuse when the moods themselves are the most inexcusable things of all. A man or woman in tolerable health has no moral right to indulge in an unpleasant mood.

HOLMES, OLIVER WENDELL (America, 1809-1894)

Books Old and New.—Old books, as you well know, are books of the world's youth, and new books are fruits of its age.—"*The Professor at the Breakfast Table,*" *Chap. IX.*

The Heart's Low Tide.—There are inscriptions on our hearts, which, like that on Dighton Rock, are never to be seen except at dead-low tide.—*The Autocrat of the Breakfast Table.*

Stopping the Strings of the Heart.—Talking is like playing on the harp; there is as much in laying the hands on the strings to stop their vibrations, as in twanging them to bring out their music.—*The Autocrat of the Breakfast Table, Chap. I.*

Seventy Year Clocks.—Our brains are seventy year clocks. The Angel of Life winds

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them up once for all, then closes the case, and gives the key into the hands of the Angel of the Resurrection.— *The Autocrat of the Breakfast Table.*

HOPKINS, MARK (America, 1802–1887)

«The Picture of Thought.»— Language is the picture and counterpart of thought.— *Address, delivered at the dedication of Williston Seminary, December 1, 1841.*

Virtue as Grace.— Virtue should move easily and gracefully only as it is strong, but it should become strong, that it may move easily and gracefully, and thus become to all men as beautiful as it is obligatory.— *The Connection between Taste and Morals, Lecture II.*

HOPKINSON, FRANCIS (America, 1737–1791)

Eighteenth Century England.— The extreme ignorance of the common people of this civilized country can scarce be credited. In general they know nothing beyond the particular branch of the business which their parents or the parish happened to choose for them. This, indeed, they practice with unremitting diligence; but never think of extending their knowledge farther. A manufacturer has been brought up a maker of pin-heads: he has been at this business forty years and, of course, makes pin-heads with great dexterity; but he cannot make a whole pin for his life. He thinks it is the perfection of human nature to make pin-heads. He leaves other matters to inferior abilities. It is enough for him that he believes in the Athanasian Creed, reverences the splendor of the court, and makes pin-heads. This he conceives to be the sum-total of religion, politics, and trade. He is sure that London is the finest city in the world; Blackfriars Bridge the most superb of all possible bridges; and the river Thames, the largest river in (the) universe. It is in vain to tell him that there are many rivers in America, in comparison of which the Thames is but a ditch; that there are single provinces there larger than all England; and that the colonies, formerly belonging to Great Britain, now independent states, are vastly more extensive than England, Wales, Scotland, and Ireland taken all together — he cannot conceive this. He goes into his best parlor, and looks on a map of England, four feet square; on the other side of the room he sees a map of North and South America, not more than two feet square, and exclaims: — «How can these things be! It is altogether impossible!» — *From the «Translation of a Letter, Written by a Foreigner on His Travels.»*

HYDE, EDWARD, EARL OF CLARENDON (England, 1608–1674)

Good Nature as the Greatest Blessing.— Angry and choleric men are as ungrateful and unsociable as thunder and lightning, being in themselves all storm and tempest; but quiet and easy natures are like fair weather, welcome to all, and acceptable to all men; they gather together what the other disperse, and reconcile all whom the other incense: as they have the good will and the good wishes of all other men, so they have the full possession of themselves, have all their own thoughts at peace, and enjoy quiet and ease in their own fortunes, how straight soever it may be.

Beauty as a Compelling Power.— It was a very proper answer to him who asked, why any man should be delighted with beauty? that it was a question that none but a blind man could ask; since any beautiful object doth so much attract the sight of all men, that it is in no man's power not to be pleased with it.

The World Not to Be Despised.— They take very unprofitable pains who endeavor to persuade men that they are obliged wholly to despise this World and all that is in it, even whilst they themselves live here: God hath not taken all that pains in forming and framing and furnishing and adorning this World, that they who were made by Him to live in it should despise it; it will be well enough if they do not love it so immoderately, to prefer it before Him who made it.

IRVING, WASHINGTON (America, 1783–1859)

Friends That Are Always True.— When all that is worldly turns to dross around us, these books only retain their steady value. When friends grow cold, and the converse of intimates languishes into vapid civility and commonplace, these only continue the unaltered countenance of happier days, and cheer us with that true friendship which never deceived hope, nor deserted sorrow.— *The Sketch Book: «Roscoe.»*

Great Minds in Misfortune.— Little minds are tamed and subdued by misfortune; but great minds rise above it.— *The Sketch Book: «Philip of Pokanoket.»*

«The Almighty Dollar.» — The Almighty Dollar, that great object of universal devotion throughout our land, seems to have no genuine devotees in these particular villages.— *The Creole Village.*

Cultivation and Society.— Society is like a lawn, where every roughness is smoothed, every bramble eradicated, and where the eye is delighted by the smiling verdure of a velvet surface.— *The Sketch Book: «Philip of Pokanoket.»*

«The Truest Thing in the World.»—Who that has languished, even in advanced life, in sickness and despondency; who that has pined on a weary bed in the neglect and loneliness of a foreign land; but has thought on the mother «that looked on his childhood,» that smoothed his pillow and administered to his helplessness? Oh! there is an enduring tenderness in the love of a mother to a son that transcends all other affections of the heart. It is neither to be chilled by selfishness, nor daunted by danger, nor weakened by worthlessness, nor stifled by ingratitude. She will sacrifice every comfort to his convenience; she will surrender every pleasure to his enjoyment; she will glory in his

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fame, and exult in his prosperity: — and, if misfortune overtake him, he will be the dearer to her from his misfortunes; and if disgrace settle upon his name, she will still love and cherish him in spite of his disgrace; and if all the world beside cast him off, she will be all the world to him. — *From* « *The Sketch Book.*»

JACOBI, FRIEDRICH HEINRICH (Germany, 1743–1819)

«**Flying Leaves.**» — I can live in harmony with everyone who lives in harmony with himself.

What dost thou call a beautiful soul? Thou callest a beautiful soul one that is quick to perceive the good, that gives it due prominence and holds it immovably fast.

It is absurd for a man to say that he hates and despises men, but love and honors Humanity. A general without a particular, a Humanity worthy of honor and love without men who are worthy of honor and love, is a fiction of the brain, a thing that has no existence.

It is the custom of virtue to note the failings of distinguished men not otherwise than with a certain timidity and shame. It is the custom of vice to cover impudence with the appellation of love of truth.

To lay aside all prejudices is to lay aside all principles. He who is destitute of principles is governed, theoretically and practically, by whims.

JAMES I. (Scotland, 1566–1625)

Tobacco as a «Stinking Torment.» — And for the vanities committed by this filthy custom, is it not both great vanity and uncleanness, that at the table, a place of respect, of cleanliness, of modesty, men should not be ashamed, to sit tossing of tobacco pipes and puffing of the smoke of tobacco one to another, making the filthy smoke and stink thereof, to exhale athwart the dishes, and infect the air, when very often men that abhor it are at their repast? Surely smoke becomes a kitchen far better than a dining chamber, and yet it makes a kitchen also oftentimes in the inward parts of men, soiling and infecting them with an unctuous and oily kind of soot, as hath been found in some great tobacco takers, that after their death were opened. And not only meal time, but no other time nor action is exempted from the public use of this uncivil trick: so as if the wives of Dieppe list to contest with this nation for good manners, their worst manners would in all reason be found at least not so dishonest (as ours are) in this point. The public use whereof, at all times, and in all places, hath now so far prevailed, as divers men very sound both in judgment and complexion hath been at last forced to take it also without desire, partly because they were ashamed to seem singular (like the two philosophers that were forced to duck themselves in that rain water and so become fools as well as the rest of the people), and partly to be as one that was content to eat garlic (which he did not love) that he might not be troubled with the smell of it in the breath of his fellows. And is it not a great vanity, that a man cannot heartily welcome his friend now, but straight they must be in hand with tobacco? No, it is become in place of a cure, a point of good fellowship, and he that will refuse to take a pipe of tobacco among his fellows (though by his own election he would rather feel the savor of a sink) is accounted peevish and no good company, even as they do with tippling in the cold eastern countries. Yea the mistress cannot in a more mannerly kind entertain her servant, than by giving him out of her fair hand a pipe of tobacco. But herein is not only a great vanity, but a great contempt of God's good gifts, that the sweetness of man's breath, being a good gift of God, should be willfully corrupted by this stinking smoke, wherein I must confess, it hath too strong a virtue; and so that which is an ornament of nature, and can neither by any artifice be at the first acquired, nor once lost be recovered again, shall be filthily corrupted with an incurable stink, which vile quality is as directly contrary to that wrong opinion which is holden of the wholesomeness thereof, as the venom of putrefaction is contrary to the virtue preservative.

Moreover, which is a great iniquity, and against all humanity, the husband shall not be ashamed to reduce thereby his delicate, wholesome, and clean complexioned wife to that extremity, that either she must also corrupt her sweet breath therewith, or else resolve to live in a perpetual stinking torment. — *From* « *A Counterblast to Tobacco.*»

JAMES, HENRY (America, 1811–1882)

The Meaning of History. — The very vices and crimes of man place him above Nature, deny his essential finiteness, proclaim his true subjection to be an ideal and infinite object only. And the testimony is undeniable. Consciousness perfectly ratifies it. All history proves that it is man's glory to act without prescription, or from the inspiration of what we call ideas, meaning thereby God. He, and he alone of all things, feels himself subject to an ideal or infinite selfhood, feels himself bound to reproduce or ultimate this infinite or ideal self in every form of action. — *From* « *Lectures and Miscellanies.*»

JEVONS, W. STANLEY (England, 1835–1882)

«**The Money Question.**» — It may be safely said that the question of bimetallism is one which does not admit of any precise and simple answer. It is essentially an indeterminate problem. It involves several variable quantities and many constant quantities, the latter being either inaccurately known or in many cases altogether unknown. The present annual supply of gold and silver are ascertained with fair approach of certainty, but the future supplies are matter of doubt. The demand for the metals again involves wholly unknown

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quantities, depending partly on the course of trade, but partly also upon the action of foreign peoples and governments, about which we can only form surmises. . . .

Looking at the question, in the first place, as a chronic one, that is, as regarding the constitution of monetary systems during centuries, it is indispensable to remember the fact, too much overlooked by disputants, that the values of gold and silver are ultimately governed, like those of all other commodities, by the cost of production.—*From the Contemporary Review.*

JOHNSON, SAMUEL (England, 1709–1784)

The Greatness of Little Men.—The superiority of some men is merely local. They are great, because their associates are little.

"The Rust of the Soul."—Sorrow is a kind of rust of the soul, which every new idea contributes in its passage to scour away. It is the putrefaction of stagnant life, and is remedied by exercise and motion.

KAMES, LORD (Scotland, 1696–1782)

Pleasures of the Eye and Ear.—Our first perceptions are of external objects, and our first attachments are to them. Organic pleasures take the lead; but the mind gradually ripening, relisheth more and more the pleasures of the eye and ear, which approach the purely mental without exhausting the spirits, and exceed the purely sensual without danger of satiety. The pleasures of the eye and ear have accordingly a natural aptitude to draw us from the immoderate gratification of sensual appetite; and the mind, once accustomed to enjoy a variety of external objects without being sensible of the organic impression, is prepared for enjoying internal objects where there cannot be an organic impression. Thus the Author of nature, by qualifying the human mind for a succession of enjoyments from low to high, leads it by gentle steps from the most groveling corporeal pleasures, for which only it is fitted in the beginning of life, to those refined and sublime pleasures that are suited to its maturity.

KANT, IMMANUEL (Germany, 1724–1804)

Aims and Duties.—What are the aims, which are at the same time duties? They are, the perfecting of ourselves, the happiness of others.

Doing Good to Others.—Beneficence is a duty. He who frequently practices it, and sees his benevolent intentions realized, at length comes really to love him to whom he has done good.

Serenity and Strength.—Enthusiasm is always connected with the senses, whatever be the object that excites it. The true strength of virtue is serenity of mind, combined with a deliberate and steadfast determination to execute her laws. That is the healthful condition of the moral life; on the other hand, enthusiasm, even when excited by representations of goodness, is a brilliant but feverish glow, which leaves only exhaustion and languor behind.

KENT, JAMES (America, 1763–1847)

Publicity and Bad Politics.—The energy of the press and of popular instruction, and the free and liberal spirit of the age, control or mitigate the evils of a bad administration, or chastise its abuses in every department of government, and they carry their influence to the highest ranks and summits of society.—*A discourse delivered before the N. Y. Historical Society, December 6, 1828.*

KING, THOMAS STARR (America, 1824–1864)

The Miracle of Color.—The fact is, that of all God's gifts to the sight of man, color is the holiest, the most divine, the most solemn. We speak rashly of gay color and sad color, for color cannot at once be good and gay. All good color is in some degree pensive, the loveliest is melancholy, and the purest and most thoughtful minds are those which love color the most.—*The White Hills: The Saco Valley.*

Nature a Hieroglyphic.—Nature is hieroglyphic. Each prominent fact in it is like a type; its final use is to set up one letter of the infinite alphabet, and help us, by its connections to read some statement or statute applicable to the conscious world.—*The White Hills: The Connecticut Valley.*

KINGLAKE, ALEXANDER WILLIAM (England, 1809–1891)

In the Desert.—About this part of my journey, I saw the likeness of a fresh water lake. I saw, as it seemed, a broad sheet of calm water that stretched far and fair toward the south—stretching deep into winding creeks, and hemmed in by jutting promontories, and shelving smooth off toward the shallow side; on its bosom the reflected fire of the sun lay playing, and seeming to float upon waters deep and still.

Though I knew of the cheat, it was not till the spongy foot of my camel had almost trodden in the seeming waters, that I could undeceive my eyes, for the shore line was quite true and natural. I soon saw the cause of the phantasm. A sheet of water heavily impregnated with salts had filled this great hollow, and when dried up by evaporation had left a white saline deposit that exactly marked the space which the waters had covered, and thus sketched a true shore line. The minute crystals of the salt sparkled in the sun, and so looked like the face of a lake that is calm and smooth. . . .

After the fifth day of my journey, I no longer traveled over shifting hills, but came upon a dead level—a dead level bed of sand, quite hard and stubbed with small shining pebbles.

The heat grew fierce; there was no valley nor hollow, no hill, no mound, no shadow of hill nor of mound, by which I could mark the way I was making. Hour by hour I advanced, and saw no change—I was still the very center

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of a round horizon; hour by hour I advanced, and still there was the same—and the same, and the same,—the same circle of flaming sky —the same circle of sand still glaring with light and fire. Over all the heaven above—over all the earth beneath, there was no visible power that could balk the fierce will of the sun; «he rejoiced as a strong man to run a race; his going forth was from the end of the heaven, and his circuit unto the ends of it; and there was nothing hid from the heat thereof.» From pole to pole, and from the east to the west, he brandished his fiery sceptre as though he had usurped all heaven and earth. As he bid the soft Persian in ancient times, so now, and fiercely, too, he bid me bow down and worship him; so now in his pride he seemed to command me and say, «Thou shalt have none other gods but me.» I was all alone before him. There were these two pitted together, and face to face—the mighty sun for one, and for the other—this poor, pale, solitary self of mine, that I always carry about with me.

But on the eighth day, and before I had yet turned away from Jehovah for the glittering god of the Persians, there appeared a dark line upon the edge of the forward horizon, and soon the line deepened into a delicate fringe that sparkled here and there, as though it were sown with diamonds. There, then, before me were the gardens and the minarets of Egypt, and the mighty works of the Nile, and I (the eternal Ego that I am!)—I had lived to see, and I saw them.

When evening came I was still within the confines of the desert, and my tent was pitched as usual, but one of my Arabs stalked away rapidly toward the west without telling me of the errand on which he was bent. After a while he returned; he had toiled on a grateful service; he had traveled all the way on to the border of the living world, and brought me back, for token, an ear of rice, full, fresh, and green.

The next day I entered upon Egypt, and floated along (for the delight was as the delight of bathing) through green, wavy fields of rice, and pastures fresh and plentiful, and dived into the cold verdure of groves and gardens, and quenched my hot eyes in shade, as though in deep rushing waters.—*From «Eothen.»*

KNOX, JOHN (Scotland, 1505-1572)

Too Much Honey.—The misfortune is, that when man has found honey, he enters upon the feast with an appetite so voracious, that he usually destroys his own delight by excess and satiety.

The Necessity of Schools.—Seeing that God hath determined that His Church here on earth shall be taught not by angels, but by men, and seeing that men are born ignorant of all godliness, and seeing also now God ceaseth to illuminate men miraculously, suddenly changing them as He did His apostles and others in the primitive Church: of necessity it is that your Honors be most careful for the virtuous education, and godly upbringing of the youth of this realm, if either ye now thirst unfeignedly for the advancement of Christ's glory, or yet desire the continuance of His benefits to the generation following. For as the youth must succeed to us, so ought we to be careful that they have the knowledge and erudition, to profit and comfort that which ought to be most dear to us, to wit, the Church and spouse of the Lord Jesus. —*From «The First Book of Discipline.»*

KRAPOTKIN, PRINCE (Russia, 1842–)

Against Radicals and Socialists.—The modern radical is a centralizer, a State partisan, a Jacobin to the core. And the Socialist walks in his footsteps. Like the Florentines at the end of the fifteenth century, who could only invoke the dictatorship of the State, to save them from the patricians, the Socialists know only how to invoke the same gods, the same dictatorship and the same State, to save us from the abominations of an economic system, created by that very State!—*From «The State—Its Historic Rôle.»*

LA BRUYERE, JEAN DE (France, 1645–1696)

The Slave of Many Masters.—A slave has but one master, the ambitious man has as many masters as there are persons whose aid may contribute to the advancement of his fortune.

«He Is Good That Does Good.»—He is good that does good to others. If he suffers for the good he does, he is better still; and if he suffers from them to whom he did good, he is arrived to that height of goodness, that nothing but an increase of his suffering can add to it: if it proves his death, his virtue is at its summit; it is heroism complete.

The Best Loved Subject.—An egotist will always speak of himself, either in praise or in censure: but a modest man ever shuns making himself the subject of his conversation.

Wild Oats as a Crop.—The generality of men expend the early part of their lives in contributing to render the latter part miserable.

How to Secure Quiet in Cities.—If you suppress the exorbitant love of pleasure and money, idle curiosity, iniquitous pursuits and wanton mirth, what a stillness would there be in the greatest cities! the necessaries of life do not occasion, at most, a third part of the hurry.

The Meaning of Good Taste.—Talent, taste, wit, good sense, are very different things, but by no means incompatible. Between good sense and good taste there exists the same difference as between cause and effect, and between wit and talent there is the same proportion as between a whole and its part.

LAMARTINE, ALPHONSE MARIE LOUIS (France, 1790–1869)

Carlyle's Cromwell.—The name of Cromwell up to the present period has been identified with ambition, craftiness, usurpation, ferocity, and tyranny; we think that his true

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character is that of a fanatic. History is like the sibyl, and only reveals her secrets to time, leaf by leaf. Hitherto she has not exhibited the real nature and composition of this human enigma. He has been thought a profound politician; he was only an eminent sectarian. Far-sighted historians of deep research, such as Hume, Lingard Bossuet, and Voltaire, have all been mistaken in Cromwell. The fault was not theirs, but belonged to the epoch in which they wrote. Authentic documents had not then seen the light, and the portrait of Cromwell had only been painted by his enemies. His memory and his body have been treated with similar infamy; by the restoration of Charles the Second, by the royalists of both branches, by Catholics and Protestants, by Whigs and Tories, equally interested in degrading the image of the republican Protector.

But error lasts only for a time, while truth endures for ages. Its turn was coming, hastened by an accident.

One of those men of research, who are to history what excavators are to monuments, Thomas Carlyle, a Scotch writer, endowed with the combined qualities of exalted enthusiasm and enduring patience, dissatisfied also with the conventional and superficial portrait hitherto depicted of Cromwell, resolved to search out and restore his true lineaments. The evident contradictions of the historians of his own and other countries who had invariably exhibited him as a fantastic tyrant and a melodramatic hypocrite, induced Mr. Carlyle to think, with justice, that beneath these discordant components there might be found another Cromwell, a being of nature, not of the imagination. Guided by that instinct of truth and logic in which is comprised the genius of erudite discovery, Mr. Carlyle, himself possessing the spirit of a sectary, and delighting in an independent course, undertook to search out and examine all the correspondence buried in the depths of public or private archives, and in which, at the different dates of his domestic, military, and political life, Cromwell, without thinking that he should thus paint himself, has in fact done so for the study of posterity. Supplied with these treasures of truth and revelation, Mr. Carlyle shut himself up for some years in the solitude of the country, that nothing might distract his thoughts from his work. Then having collected, classed, studied, commented on, and rearranged these voluminous letters of his hero, and having resuscitated, as if from the tomb, the spirit of the man and the age, he committed to Europe this hitherto unpublished correspondence, saying, with more reason than Jean Jacques Rousseau, « Receive, and read; behold the true Cromwell! » It is from these new and incontestable documents that we now propose to write the life of this dictator. — *From a Review of Carlyle's « Cromwell.»*

LANDOR, WALTER SAVAGE (England, 1775–1864)

Happiness and Goodness. — Goodness does not more certainly make men happy than happiness makes them good. We must distinguish between felicity and prosperity, for prosperity leads often to ambition, and ambition to disappointment; the course is then over, the wheel turns round but once, while the reaction of goodness and happiness is perpetual.

LAVATER, JOHANN CASPAR (Switzerland, 1741–1801)

The Vinegar and Oil of Human Nature. — Avoid connecting yourself with characters whose good and bad sides are unmixed, and have not fermented together; they resemble vials of vinegar and oil; or palettes set with colors; they are either excellent at home and intolerable abroad, or insufferable within doors and excellent in public; they are unfit for friendship, merely because their stamina, their ingredients of character, are too single, too much apart; let them be finely ground up with each other, and they will be incomparable.

Honesty and Pretense. — The more honesty a man has, the less he affects the air of a saint.

LEDYARD, JOHN (America, 1751–1789)

The Goodness of Women. — I have observed among all nations that the women ornament themselves more than the men; that, wherever found, they are the same kind, civil, obliging, humane, tender beings; that they are ever inclined to be gay and cheerful, timorous, and modest. They do not hesitate, like man, to perform a hospitable or generous action; not haughty, nor arrogant, nor supercilious, but full of courtesy and fond of society; industrious, economical, ingenuous; more liable in general, to err than man, but in general, also, more virtuous, and performing more good actions than he. I never addressed myself, in the language of decency and friendship, to a woman, whether civilized or savage, without receiving a decent and friendly answer. With man it has often been otherwise. In wandering over the barren plains of inhospitable Denmark, through honest Sweden, frozen Lapland, rude and churlish Finland, unprincipled Russia, and the widespread regions of the wandering Tartar, if hungry, dry, cold, wet, or sick, woman has ever been friendly to me, and uniformly so; and to add to this virtue, so worthy of the appellation of benevolence, these actions have been performed in so free and so kind a manner, that, if I was dry, I drank the sweet draught, and, if hungry, ate the coarse morsel with a double relish. — *From the « Life and Travels of John Ledyard.» 1828.*

LEE, ROBERT E. (America, 1807–1870)

The Last Word of the Confederacy. — Remember! we are one country now. Dismiss from your minds all sectional feeling, and bring up your children to be, above all, Americans.

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LELAND, CHARLES GODFREY (America, 1824–)

The Rare Old Town of Nuremberg.— I know not how often I have had occasion, during my life, when speaking of Romanesque or Gothic objects, to employ such adjectives as «odd,» «quaint,» «weird,» «strange,» «wild,» «freakish,» «antique,» and «irregular»; but I am very certain that if they could be concentrated or monogrammatized in a single word, it would be exactly the one needed to describe the rare old town of Nuremberg. There is a picturesque disorder — a lyrical confusion — about the entire place, which is perfectly irresistible. Turrets shoot up in all sorts of ways, on all sorts of occasions, upon all sorts of houses; and little boxes, with delicate Gothic windows, cling to their sides and to one another like barnacles to a ship; while the houses themselves are turned around and about in so many positions, that you wonder that a few are not upside down, or lying on their sides, by way of completing the original arrangement of no arrangement at all. It always seemed to me as if the buildings in Nuremberg had, like the furniture in Irving's tale, been indulging over night in a very irregular dance, and suddenly stopped in the most complicated part of a confusion worse confounded. Galleries, quaint staircases, and towers, with projecting upper stories, as well as eccentric chimneys, demented doorways, insane weather vanes, and highly original steeples, form the most commonplace materials in building; and it has more than once occurred to me that the architects of this city, even at the present day, must have imbibed their principles, not from the lecture room, but from the most remarkable inspirations of some romantic scene painter.— *From «Meister Karl's Sketch Book.»*

LESSING, GOTTHOLD EPHRAIM (Germany, 1729–1781)

The Best of All Companions.— The most agreeable of all companions is a simple, frank man, without any high pretensions to an oppressive greatness; one who loves life, and understands the use of it; obliging, alike at all hours; above all, of a golden temper, and steadfast as an anchor. For such an one we gladly exchange the greatest genius, the most brilliant wit, the profoundest thinker.

L'ESTRANGE, SIR ROGER (England, 1616–1704)

Morals from Æsop.— There's hardly any man living that may not be wrought upon more or less by flattery: for we do all of us naturally overween in our own favor: but when it comes to be applied once to a vain fool, it makes him forty times an arranter sot than he was before.

Bragging, lying, and pretending, has cost many a man his life and estate.—*From «Æsop's Fables» translated.*

LE VERT, MADAME OCTAVIA WALTON (America, Nineteenth Century)

The Coliseum. — The Coliseum is crumbling fast away; Rome has fallen from her early grandeur; but the world progresses more proudly than ever, for that fair and glorious land beyond the broad Atlantic has been added to the treasures of time,—that unrivaled land, the birthplace of Washington and of freedom, which seems, «Pallas-like, to have sprung from the head of Jove,» with all the knowledge of departed centuries, and the experience of long-buried nations.

At the end of a soft and balmy day of spring, we first entered the Coliseum. Its immensity and desolation were overpowering. The lips absolutely refused to frame into words the emotions inspired by this grandest of ruins. So, to escape questions from our party concerning the impressions made upon my mind, I stole away from them, and climbing up a mass of stone, I found a little nook, where I seated myself, and, free from interruption, gazed upon the wondrous extent of the majestic Coliseum.

It is of oval form, and when perfect, the walls were one hundred and fifty feet in height. Now, the lofty rim around it is broken in all directions. The deep blue sky seemed to rest like a roof above the arches, which rose up tier above tier to the summit, where once floated an awning, as protection from the midday sun. It is built of travertine rock, whose coarse grain and porous texture afford a safe lodgment for grains of dust. These soon became soil, whence spring myriads of flowers, and tufted bushes of dark-green foliage.

Nature appeared to have seized the ruin from decay, and hidden the ravages of the destroyer beneath a mantle of verdure, sprinkled with glowing blossoms, belonging to a flora unknown elsewhere save in ancient Rome. There were delicate vines clinging around enormous prostrate columns, while long tendrils, like garlands, were waving in the air. Along a terrace which encircled the arena, were still visible ranges of boxes, intended for the emperors and nobles. This was covered as though with a carpet, so various and brilliant-hued were the flowers growing upon it. Far up along the edge of the broken battlements was a fringe of green and shining ivy.

The Coliseum was commenced by Vespasian, and finished by his son Titus in the year 80, a few years after the destruction of Jerusalem. Twelve thousand captured Jews were compelled to labor incessantly in its construction, and when it was completed, for one hundred days gladiatorial combats were held within it, and thousands of Christians were torn to pieces by the wild tigers, lions, and leopards.

During four hundred years, the Coliseum was devoted to these fearful games, where gladiators met, or where savage beasts buried their claws in the quivering flesh of human beings. Seas of blood have washed over the broad arena, and myriads of martyrs to the faith of our holy Redeemer, have yielded up their souls to God

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within those circling walls. Hence, with all these memories crowding on the mind, I could readily picture the terrific scenes of those horrible days, when

> "The buzz of eager nations ran,
> In murmured pity, or loud-roared applause,
> As man was slaughtered by his fellow-man.
> And wherefore slaughtered? wherefore, but because
> Such was the bloody circus' genial laws,
> And the imperial pleasure."

LIEBER, FRANCIS (German American, 1800–1872)

The Meaning of Liberty.—Liberty, in its absolute sense, means the faculty of willing and the power of doing what has been willed, without influence from any other source, or from without. It means self-determination; unrestrainedness of action.

In this absolute meaning, there is but one free being, because there is but one being whose will is absolutely independent upon any influence but that which he wills himself, and whose power is adequate to his absolute will —who is almighty. Liberty, self-determination, unrestrainedness of action, ascribed to any other being, or applied to any other sphere of action, has necessarily a relative and limited, therefore an approximative sense only.

"Vox Populi, Vox Dei."—The doctrine of *Vox Populi, Vox Dei* is essentially unrepublican, as the doctrine that the people may do what they list under the constitution, above the constitution, and against the constitution, is an open avowal of disbelief in self-government.—*Civil Liberty and Self-Government, 1853.*

LINCOLN, ABRAHAM (America, 1809–1865)

Right Makes Might.—Let us have faith that right makes might, and in that faith, let us to the end, dare to do our duty, as we understand it. —*From an address delivered in New York, February 27th, 1860.*

LIVINGSTON, ROBERT R. (America, 1746–1813)

A Government of Leauged States.—Where a Government is composed of independent States, united not by the power of a sovereign but by their common interest, the Executive Departments form a center of communication between each State and their Chief Council, and are so far links of the chain, which should bind them together, as they render to each similar views of great national objects, and introduce uniformity in their measures for the establishment of general interests.—*From a Circular Letter from the Secretary of Foreign Affairs to the Governors of the Several States, 1830.*

LIVY (TITUS LIVIUS) (Rome, *c.* 59 B.C.–*c.* 17 A.D.)

"Assuaging the Female Mind."—To these persuasions was added the soothing behavior of their husbands themselves, who urged, in extenuation of the violence they had been tempted to commit, the excess of passion and the force of love; arguments than which there can be none more powerful to assuage the irritation of the female mind.—*i. 9.*

Liberty and Justice.—So difficult is it to preserve moderation in asserting liberty, while, under the pretense of a desire to balance rights, each elevates himself in such a manner as to depress another; for men are apt by the very measures which they adopt to free themselves from fear, to become the objects of fear to others, and to fasten upon them the burden of injustice which they have thrown off from their shoulders, as if there existed in nature a perpetual necessity either of doing or of suffering injury.—*iii. 65.*

Why Politicians are Pleasant.—It results from the nature of the human mind, that he, who addresses the public with a view to his own particular benefit, is studious of rendering himself more generally agreeable than he who has no other object but the advantage of the public.—*iii. 68.*

Familiarity Breeds Contempt.—Being continually in people's sight, which circumstance, by the mere satiety which it creates, diminishes the reverence felt for great characters.—*xxxv. 10.*

LOCKE, JOHN (England, 1632–1704)

The Measure of Science.—Truth, whether in or out of fashion, is the measure of knowledge, and the business of the understanding; whatsoever is besides that, however authorized by consent, is nothing but ignorance, or something worse.

LODGE, THOMAS (England, 1556–1625)

A Choice for Every Man.—Truly, son, it is better to be accounted witty than wealthy, and righteous than rich: praise lasteth for a moment that is grounded on shows, and fame remaineth after death that proceedeth of good substance. Choose whether thou wilt be infamous with Erostratus, or renowned with Aristides; by one thou shalt bear the name of sacrilege, by the other the title of just: the first may flatter thee with similitude, the last will honor thee indeed, and more when thou art dead.—*From "An Alarum against Usurers."*

LONG, GEORGE (England, 1800–1879)

The Character of a Tyrannicide.—Brutus had moderate abilities, with great industry and much learning: he had no merit as a general, but he had the courage of a soldier; he had the reputation of virtue, and he was free from many of the vices of his contemporaries: he was sober and temperate. Of enlarged political views he had none; there is not a sign of his being superior in this respect to the mass of his contemporaries. When the Civil War broke out, he joined Pompeius, though Pompeius had murdered his father. If he gave up his private enmity, as Plutarch says, for what he believed to be the better cause, the sacrifice was honorable; if there were other motives,

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and I believe there were, his choice of his party does him no credit. His conspiracy against Cæsar can only be justified by those, if there are such, who think that a usurper ought to be got rid of in any way. But if a man is to be murdered, one does not expect those to take a part in the act who, after being enemies, have received favors from him, and professed to be friends. The murderers should at least be a man's declared enemies who have just wrongs to avenge. Though Brutus was dissatisfied with things under Cæsar, he was not the first mover in the conspiracy. He was worked upon by others, who knew that his character and personal relation to Cæsar would in a measure sanctify the deed; and by their persuasion, not his own resolve, he became an assassin in the name of freedom, which meant the triumph of his party, and in the name of virtue, which meant nothing.—*From "The Civil Wars of Rome."*

LONGINUS (Greek, 210–273 A. D.)

The Greatest Thoughts of the Greatest Souls.— For it is impossible for those who have low, mean, and groveling ideas, and who have spent their lives in mercenary employments, to produce anything worthy of admiration, or to be a possession for all times. Grand and dignified expressions must be looked for from those, and those alone, whose thoughts are ever employed on glorious and noble objects.—*De Subl. ix.*

The Genius of Moses.— In the same way the Jewish lawgiver, a man of no ordinary genius, when he had conceived in his mind a just idea of the grandeur of the Supreme Being, has given expression to it in noble language, in the beginning of his work containing His laws:— "And God said," "What?" "Let there be light: and there was light. Let the earth be: and the earth was."— *De Subl. ix.*

LOWELL, JAMES RUSSELL (America, 1819–1891)

Truth's Brave Simplicity.—Truth is quite beyond the reach of satire. There is so brave a simplicity in her, that she can no more be made ridiculous than an oak or a pine.— *The Biglow Papers, No. III.*

LYTTELTON, LORD (England, 1709–1773)

Addison and Swift in Hades. — (MR. ADDISON — DR. SWIFT.)

Dr. Swift — Surely, Addison, Fortune was exceedingly inclined to play the fool (a humor her ladyship, as well as most other ladies of very great quality, is frequently in) when she made you a minister of state and me a divine!

Addison — I must confess we were both of us out of our elements; but you don't mean to insinuate that all would have been right if our destinies had been reversed?

Swift — Yes, I do. You would have made an excellent bishop, and I should have governed Great Britain, as I did Ireland, with an absolute sway, while I talked of nothing but liberty, property, and so forth.

Addison — You governed the mob of Ireland; but I never understood that you governed the kingdom. A nation and a mob are very different things.

Swift — Ay, so you fellows that have no genius for politics may suppose; but there are times when, by seasonably putting himself at the head of the mob, an able man may get to the head of the nation. Nay, there are times when the nation itself is a mob, and ought to be treated as such by a skillful observer.

Addison — I don't deny the truth of your proposition; but is there no danger that, from the natural vicissitudes of human affairs, the favorite of the mob should be mobbed in his turn?

Swift — Sometimes there may, but I risked it, and it answered my purpose. Ask the lord-lieutenants, who were forced to pay court to me instead of my courting them, whether they did not feel my superiority. — *From "Dialogues of the Dead."*

LYTTON, EDWARD GEORGE EARLE LYTTON BULWER, BARON (England, 1803–1873)

Reputation for Small Perfections. — Never get a reputation for a small perfection, if you are trying for fame in a loftier area. The world can only judge by generals, and it sees that those who pay considerable attention to the minutiæ, seldom have their minds occupied with great things. There are, it is true, exceptions; but to exceptions the world does not attend.

MACHIAVELLI, NICOLO (Italy, 1469–1527)

Laws and Manners. — For as laws are necessary that good manners may be preserved, so there is need of good manners that laws may be maintained. — *Dei Discorsi, i. c. 18.*

Religion and Government. — And as the strict observance of religious worship is the cause why states rise to eminence, so contempt for religion brings ruin on them. For where the fear of God is wanting, destruction is sure to follow, or else it must be sustained by the fear felt for their prince, who may thus supply the want of religion in his subjects. Whence it arises that the kingdoms, that depend only on the virtue of a mortal, have a short duration; it is seldom that the virtue of the father survives in the son. — *Dei Discorsi, i. c. 11.*

Liberty Necessary for Good Order. — Those who have given us the wisest and most judicious scheme of a commonwealth, have handed down that some guard must be appointed to watch over liberty, and according to the wisdom of the choice does liberty endure a longer or shorter time. And as in every commonwealth there is a nobility and people of lower rank, the question arises in whose hands liberty may be most safely deposited. — *Dei Discorsi, i. c. 5.*

MAHAFFY, JOHN P. (Ireland, 1839–)

The Future of Education.—The sum of the whole matter is, therefore, this: let us distinguish

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clearly between technical and liberal instruction, even in the highest forms. To begin with a combination of both at our public schools is perfectly wrong. If they really aim at a liberal education, let that be attended to, and upon the old and well-established principles which have furnished us with cultivated men for many centuries. To allow young boys, or incompetent parents, to select the topics which they fancy useful or entertaining is an absurdity. . . . To make mere technical education as refining as the other is no doubt impossible; but every effort should, nevertheless, be used to let those whose lives compel them to accept this narrower course still feel the truth of the old adage that «manners maketh man.» It is this which affords the strongest argument for having these schools in contact with our old universities, when the very atmosphere breathes a certain kind of refinement not easily attainable elsewhere. But whatever is done in that way, let us not be tempted to muddle the two together, and spoil both, for the sake of making our universities democratic and attractive to the masses.

True cultivation can never be cheap, or hastily acquired. It must always require many years. —*From The Nineteenth Century.*

MALEBRANCHE, NICOLAS (France, 1638–1715)

Making Sacrifices for Fashion.—'Tis related by an ancient author that in Ethiopia the courtiers crippled and deformed themselves, lopped off a limb or two, and sometimes even died, to imitate their princes. 'Twas as scandalous to be seen with a pair of eyes, or to walk upright in the retinue of a crooked and one-eyed king, as it would be ridiculous to appear at court nowadays in ruffs and caps, or in white buskins and gilded spurs. This Ethiopian fashion was as extravagant and incommodious as can well be imagined. But yet it was the fashion. It was cheerfully followed by the court, and the pain to be endured was less thought of than the honor a man purchased by manifesting so generous an affection for his king. In short, this mode, when supported by a pretended reason of friendship, grew up to a custom and a law that obtained a considerable time.

We learn from the relations of those who have traveled in the Levant that this custom is observed in several countries—as also some others as inconsistent with reason and good sense. But there is no necessity of twice cutting the Line to see unreasonable laws and customs religiously observed. We may find the patrons of fantastical and inconvenient fashions nearer home. Our own country will supply us with enough.

MALLOCK, WILLIAM HURRELL (England, 1849–)

The Object of Life.—If you can see nothing in this life worth winning for yourself, and nothing in this life that it would make you miserable to miss, your labors for others will be but the dull round of a treadmill. Our own inner lives and loves must be the light of our world for each of us; and if the light, my friend, that is in us be darkness, oh, how great is that darkness! But I do not yet despair of you. Some day or other, you will learn to love, and then the whole aspect of things will change for you. The old sense of life's worth and solemnity will come back again; you will again be eager, again an enthusiast, and again, perhaps, a poet.—*From «A Dialogue on Human Happiness.»*

MANN, HORACE (America, 1796–1859)

Wealth and Generosity.—Great wealth is a misfortune, because it makes generosity impossible. There can be no generosity where there is no sacrifice; and a man who is worth a million of dollars, though he gives half of it away, no more makes a sacrifice, than (if I may make such a supposition) a dropsical man, whose skin holds a hogshead of water, makes a sacrifice when he is tapped for a barrel. He is in a healthier condition after the operation than before it.—*From «A Few Thoughts for a Young Man.»*

The Feudalism of English Capital.—The power of money is as imperial as the power of the sword; and I may as well depend upon another for my head, as for my bread. The day is sure to come, when men will look back upon the prerogatives of Capital, at the present time, with as severe and as just a condemnation as we now look back upon the predatory Chieftains of the Dark Ages. Weighed in the balances of the sanctuary, or even in the clumsy scales of human justice, there is no equity in the allotments which assign to one man but a dollar a day, with working, while another has an income of a dollar a minute, without working. Under the reign of Force, or under the reign of Money, there may be here and there a good man who uses his power for blessing and not for oppressing his race; but all their natural tendencies are exclusively bad. In England, we see the feudalism of Capital approaching its catastrophe. In Ireland, we see the catastrophe consummated. Unhappy Ireland! where the objects of human existence and the purposes of human government have all been reversed; where rulers, for centuries, have ruled for the aggrandizement of themselves, and not for the happiness of their subjects; where misgovernment has reigned so long, so supremely, and so atrociously, that at the present time, the «Three Estates» of the realm are Crime, Famine, and Death!—*From «A Few Thoughts for a Young Man.» 1850.*

MARCELLINUS, AMMIANUS (Syria, 330–395 A. D.)

Apothegms from His History.—But in the midst of thorns roses spring up, and amidst savage beasts some are tame.—*Hist. xvi. 7.*

Almost all difficulties may be got the better of by prudent thought, revolving and pondering much in the mind.—*Hist. xvii. 8.*

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It is not wonderful that men sometimes are able to discern what is profitable and what is hurtful to them, since we regard their minds to be related to the heavenly beings.—*Hist. xviii. 3.*

Yet the success of plans and the advantage to be derived from them do not at all times agree, seeing the Gods claim to themselves the right to decide as to the final result.—*Hist. xxv. 3.*

MARGARET OF NAVARRE (France, 1492–1549)

Love and Jealousy.—It is said that jealousy is love, but I deny it; for though jealousy be procured by love, as ashes are by fire, yet jealousy extinguishes love as ashes smother the flame.

MARSHALL, JOHN (America, 1755–1835)

The Character of Washington.—No man has ever appeared upon the theater of public action whose integrity was more incorruptible, or whose principles were more perfectly free from the contamination of those selfish and unworthy passions which find their nourishment in the conflicts of party. Having no views which required concealment, his real and avowed motives were the same; and the whole correspondence does not furnish a single case from which even an enemy would infer that he was capable, under any circumstances, of stooping to the employment of duplicity.

No truth can be uttered with more confidence than that his ends were always upright, and his means always pure. He exhibits the rare example of a politician to whom wiles were absolutely unknown, and whose professions to foreign governments and to his own countrymen were always sincere. In him was fully exemplified the real distinction which forever exists between wisdom and cunning, and the importance as well as the truth of the maxim, that "honesty is the best policy."

If Washington possessed ambition, that passion was, in his bosom, so regulated by principles, or controlled by circumstances, that it was neither vicious nor turbulent. Intrigue was never employed as the means of its gratification, nor was personal aggrandizement its object. The various high and important stations to which he was called by the public voice were unsought by himself; and in consenting to fill them, he seems rather to have yielded to a general conviction that the interests of his country would be thereby promoted, than to his particular inclination.—*From "The Life of Washington."*

MARTINEAU, JAMES (England, 1805–1900)

Life and Immortality.—The corporeal frame is but the mechanism for making thoughts and affections apparent, the signal house with which God has covered us, the electric telegraph by which quickest intimation flies abroad of the spiritual force within us. The instrument may be broken, the dial plate effaced; and, though the hidden artist can make no more signs, he may be rich as ever in the things to be signified. Fever may fire the pulses of the body; but wisdom and sanctity cannot sicken, be inflamed, and die. Neither consumption can waste, nor fracture mutilate, nor gunpowder scatter away, thought, and fidelity, and love, but only that organization which the spirit sequestered therein renders so fair and noble. To suppose such a thing would be to invert the order of rank, which God has visibly established among the forces of our world, and to give a downright ascendency to the brute energies of matter above the vitality of the mind, which, up to that point, discovers, subdues, and rules them; to proclaim the triumph of the sword, the casualty, the pestilence, over virtue, truth, and faith; to set the cross above the crucified; to surrender the holy things of this world to corruption, and shroud its heaven with darkness, and turn its moon into blood.—*From "Endeavors After the Christian Life."*

MARTYN, HENRY (England, 1781–1812)

On the Father of Ten Children.—If the people only make the riches, the father of ten children is a greater benefactor to his country, than he who has added to it ten thousand acres of land, and no people.—*From number 200 of the Spectator.*

MASSILLON, JEAN BAPTISTE (France, 1663–1742)

Marriage.—Every effort is made in forming matrimonial alliances to reconcile matters relating to fortune, but very little is paid to the congeniality of dispositions, or to the accordance of hearts.

MATHER, COTTON (America, 1663–1728)

"An Army of Devils Broke Loose."—An army of devils is horribly broke in upon the place which is the center, and, after a sort, the firstborn of our English settlements; and the houses of the good people there are filled with the doleful shrieks of their children and servants, tormented by invisible hands, with tortures altogether preternatural. After the mischiefs there endeavored, and since in part conquered, the terrible plague, of evil angels, hath made its progress into some other places, where other persons have been in like manner diabolically handled. These our poor afflicted neighbors, quickly after they become infected and infested with these demons, arrive to a capacity of discerning those which they conceive the shapes of their troubles; and notwithstanding the great and just suspicion, that the demons might impose the shapes of innocent persons in their spectral exhibitions upon the sufferers (which may, perhaps, prove no small part of the witch plot in the issue), yet many of the persons thus represented being examined, several of them have been convicted of a very damnable witchcraft. Yea, more than one, twenty have confessed that they have signed unto a book which the devil showed them, and en-

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gaged in his hellish design of bewitching and ruining our land.—*From the «Wonders of the Invisible World.» 1693.*

MATHER, INCREASE (America, 1639–1723)

Bargains with the Devil.—There may have been many in the world who have, upon conviction, confessed themselves guilty of familiarity with the devil. A multitude of instances this way are mentioned by Bodinus, Codronchus, Delrio, Jacquerius, Remigius, and others. Some in this country have affirmed that they knew a man in another part of the world, above fifty years ago, who having an ambitious desire to be thought a wise man, whilst he was tormented with the itch of his wicked ambition, the devil came to him with promises that he should quickly be in great reputation for his wisdom, in case he would make a covenant with him; the conditions whereof were, that when men came to him for his counsel, he should labor to persuade them that there is no God, nor devil, nor heaven, nor hell; and that, such a term of years being expired, the devil should have his soul. The articles were consented to: the man continuing after this to be of a very civil conversation, doing hurt to none, but good to many; and by degrees began to have a name to be a person of extraordinary sagacity, and was sought unto far and near for counsel, his words being esteemed oracles by the vulgar. And he did according to his covenant upon all occasions secretly disseminate principles of atheism, not being suspected for a wizard. But a few weeks before the time indented with the devil was fulfilled, inexpressible horror of conscience surprised him, so that he revealed the secret transactions which had passed betwixt himself and the devil. He would sometimes, with hideous roarings, tell those that came to visit him, that now he knew there was a God, and a devil, and a heaven, and a hell. So did he die a miserable spectacle of the righteous and fearful judgment of God. And every age does produce new examples of those that have by their own confession made the like cursed covenants with the prince of darkness.—*From an essay for the Recording of Illustrious Providences, 1684.*

METASTASIO, PIETRO (Italy, 1698–1782)

Death as a Release.—It is by no means a fact, that death is the worst of all evils; when it comes, it is an alleviation to mortals who are worn out with sufferings.

Secret Grief.—If the internal griefs of every man could be read, written on his forehead, how many who now excite envy, would appear to be the objects of pity?

MIDDLETON, THOMAS FANSHAW (England, 1769–1822)

When Virtue' Is Odious.—Virtue itself offends, when coupled with forbidding manners.

MILTON, JOHN (England, 1608–1674)

The Crime of Killing Good Books.—As good almost kill a man as kill a good book. Many a man lives a burden to the earth; but a good book is the precious life-blood of a master spirit, embalmed and treasured up on purpose, to a life beyond life.

The Whole Art of Government.—To make the people fittest to choose, and the chosen fittest to govern, will be to mend our corrupt and faulty education, to teach the people faith, not without virtue, temperance, modesty, sobriety, parsimony, justice; not to admire wealth or honor; to hate turbulence and ambition; to place every one his private welfare and happiness in the public peace, liberty, and safety. They shall not then need to be much mistrustful of their chosen patriots in the grand council; who will be then rightly called the true keepers of our liberty, though the most of their business will be in foreign affairs.—*From «A Ready Way to Establish a Free Commonwealth.»*

MONTAIGNE, MICHEL EYQUEM DE (France, 1533–1592)

The Education of Children.—It is a thing worthy of notice that, in that excellent form of civil polity laid down by Lycurgus, which, from its perfection, may be truly called wonderful, while he dwells with much emphasis on the necessity of attending to the education of the young, he makes little mention of learning; as if his noble-minded youth, disdaining to submit to any other yoke except that of virtue, ought to be furnished, instead of our teachers of arts and sciences, with such masters as should train them in valor, prudence, and justice; a precedent followed by Plato in his laws. The method which he suggested was to propound questions relating to men and their actions, and if they condemned or commended this or that person or action, they were to give a reason for so doing; and in this way, while they sharpened their understandings, they became skillful in distinguishing right and wrong.—*From his Essays, i. c. 24.*

The Soul Makes Its Own Fortune.—Fortune does us neither good nor hurt; she only presents us the matter and the seed, which our soul, more powerful than she, turns and applies as she best pleases, being the sole cause and sovereign mistress of her own happy or unhappy condition. All external accessions receive taste and color from the internal constitution, as clothes warm us not with their heat, but our own, which they are adapted to cover and keep in.

MONTESQUIEU, BARON DE (France, 1689–1755)

The Law of Nations.—Men considered as inhabitants of so large a planet, where there must of necessity be many nations, have laws referring to the relation which these nations bear to one another, and this is called «international law.» Considered as living in a society, which must be maintained, they have laws in regard to the relation which the governors bear to the governed, and these are «political

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rights.» They have also some in regard to the relation which citizens bear to one another, and these are «civil rights.» —*De l'Esprit, i. c. 3.*

MORE, SIR THOMAS (England, 1478–1535)

Those Who Most Long for Change.— Who quarrel more than beggars? Who does more earnestly long for a change than he that is uneasy in his present circumstances? And who run to create confusions with so desperate a boldness, as those who, having nothing to lose, hope to gain by them?

NEAL, JOHN (America, 1793–1876)

Poetry and Power.— Poetry is the naked expression of power and eloquence. But for many hundred years poetry has been confounded with false music, measure, and cadence; the soul with the body, the thought with the lauguage, the manner of speaking with the mode of thinking. The secondary qualities of poetry have been mistaken for the primary ones.

What I call poetry has nothing to do with art or learning. It is a natural music — the music of woods and waters; not that of the orchestra. It is a fine volatile essence, which cannot be extinguished or confined while there is one drop of blood in the human heart, or any sense of Almighty God among the children of men. I do not mean this irreverently — I mean precisely what I say — that poetry is a religion as well as a music. Nay, it is eloquence. It is whatever affects, touches, or disturbs the animal or moral sense of man. I care not how poetry may be expressed nor in what language, it is still poetry; as the melody of the waters, wherever they may run, in the desert or the wilderness, among the rocks or the grass, will always be melody. It is not artificial music, the music of the head, of learning, or of science, but it is one continual voluntary of the heart; to be heard everywhere at all times, by day and by night, whenever men will stay their hands, for a moment, or lift up their heads and listen. It is not the composition of a master; the language of art, painfully and entirely exact; but is the wild, capricious melody of nature, pathetic or brilliant, like the roundelay of innumerable birds whistling all about you, in the wind and water, sky and air; or the coquetting of a river breeze over the fine strings of an Eolian harp, concealed among green leaves and apple blossoms. *From «Randolph.»*

NEPOS, CORNELIUS (Italy, First Century B. C.)

On Ruling by Force.— The power is detested, and miserable is the life, of him who wishes rather to be feared than to be loved.

NEWMAN, JOHN HENRY (England, 1801–1890)

«Vita Militia.» — The whole Church, all elect souls, each in its turn is called to this necessary work. Once it was the turn of others, now it is our turn. Once it was the Apostles' turn. It was St. Paul's turn once. He had all cares on him all at once; covered from head to foot with cares, as Job with sores. And, as if all this were not enough, he had a thorn in the flesh added, — some personal discomfort ever with him. Yet he did his part well, — he was as a strong and bold wrestler in his day, and at the close of it was able to say, «I have fought a good fight, I have finished my course, I have kept the faith.» And, after him, the excellent of the earth, the white-robed army of martyrs, and the cheerful company of confessors, each in his turn, each in his day, have likewise played the man. And so down to this very time, when faith has well-nigh failed, first one and then another have been called out to exhibit before the Great King. It is as though all of us were allowed to stand around His throne at once, and He called on first this man, and then that, to take up the chant by himself, each in his turn having to repeat the melody which his brethren have before gone through. — *From «University Sermons.»*

NORTON, ANDREWS (America, 1786–1853)

Van Leaders of Humanity.— It is delightful to remember that there have been men, who, in the cause of truth and virtue, have made no compromises for their own advantage or safety; who have recognized «the hardest duty as the highest»; who, conscious of the possession of great talents, have relinquished all the praise that was within their grasp, all the applause which they might have so liberally received, if they had not thrown themselves in opposition to the errors and vices of their fellow-men, and have been content to take obloquy and insult instead; who have approached to lay on the altar of God «their last infirmity.» They, without doubt, have felt that deep conviction of having acted right, which supported the martyred philosopher of Athens, when he asked, «What disgrace is it to me if others are unable to judge of me, or to treat me as they ought?» There is something very solemn and sublime in the feeling produced by considering how differently these men have been estimated by their contemporaries, from the manner in which they are regarded by God. We perceive the appeal which lies from the ignorance, the folly, and the iniquity of man, to the throne of Eternal Justice. A storm of calumny and reviling has too often pursued them through life, and continued, when they could no longer feel it, to beat upon their graves. But it is no matter. They had gone where all who have suffered, and all who have triumphed in the same noble cause, receive their reward; but where the wreath of the martyr is more glorious than that of the conqueror.— *From «Thoughts on True and False Religion.»*

NORTON, JOHN (England, 1606–1663)

The Meaning of Justice.— Relative or moral justice is an external work of God, whereby He proceeds with man according to the law of righteousness freely constituted between Him

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and them; rendering to every one what is due unto them, thereby, either by way of recompense, in case of obedience, or by way of punishment, in case of disobedience.—*From the Orthodox Evangelist.*

NOVALIS (FRIEDRICH VON HARDENBERG) (Germany, 1772–1801)

Things Too Delicate to Be Thought.—Shame is a feeling of profanation. Friendship, love, and piety ought to be handled with a sort of mysterious secrecy; they ought to be spoken of only in the rare moments of perfect confidence—to be mutually understood in silence. Many things are too delicate to be thought: many more, to be spoken.

OEHLENSCHLÄGER, ADAM GOTTLOB (Denmark, 1779–1850)

Children's Play and Art.—The plays of natural lively children are the infancy of art. Children live in the world of imagination and feeling. They invest the most insignificant object with any form they please, and see in it whatever they wish to see.

OSSOLI, SARAH MARGARET FULLER (America, 1810–1850)

Free Play for Woman's Activities.—We would have every path laid open to woman as freely as to man. Were this done, and a slight temporary fermentation allowed to subside, we should see crystallizations more pure and of more various beauty. We believe the divine energy would pervade nature to a degree unknown in the history of former ages, and that no discordant collision, but a ravishing harmony of the spheres, would ensue.—*Woman in the Nineteenth Century.*

How to Find the Right Friends.—Our friends should be our incentives to right; but not only our guiding, but our prophetic stars. To love by right is much, to love by faith is more; both are the entire love, without which heart, mind, and soul cannot be alike satisfied. We love and ought to love one another, not merely for the absolute worth of each, but on account of a mutual fitness of temporary character.—*Finding a Friend, Chap. V.*

OTIS, JAMES (America, 1725–1783)

A Question of Permanent Interest.—Should the British empire one day be extended round the whole world, would it be reasonable that all mankind should have their concerns managed by the electors of Old Sarum and the "occupants of the Cornish barns and alehouses" we sometimes read of?—*From Considerations on Behalf of the Colonists, 1765.*

OVERBURY, SIR THOMAS (England, 1581–1613)

Wit and Judgment.—Wit is brushwood, judgment timber: the one gives the greatest flame, the other yields the most durable heat; and both meeting make the best fire.

PARKER, THEODORE (America, 1810–1860)

The American Idea.—There is what I call the American idea. . . . This idea demands, as the proximate organization thereof, a democracy, that is, a government of all the people, by all the people, for all the people; of course, a government of the principles of eternal justice, the unchanging law of God; for shortness' sake I will call it the idea of freedom.—*Speech at the New England anti-Slavery Convention, Boston, May 29th, 1850.*

PARNELL, THOMAS (Ireland, 1679–1718)

On Taking a Man's Measure.—What country linen-draper, or pot-house politician, when the merits of a statesman are discussed, but will undertake to estimate his ability to a T? What young templar, as yet inexperienced in the sensation derived from a touch of a confiding client's handsel-guinea, but will exactly tell you the capabilities and deficiencies of the several judges, assign to each of them his relative merits at law and equity, and supplement his information, if you will, by cataloguing every silk gown according to its worth? We might find examples of this arrogance in every profession. In literature it is offensively prominent; but whether he confesses it or not, almost every human being fancies himself able to measure, if only by rule of thumb, those with whom he is brought in contact, or to whom he thinks it worth while to apply his attention. Every one may be candid enough to own his practical inferiority to him whom he thus unhesitatingly criticizes. He is free to confess he cannot write poems like A, or novels like B, or paint like C, or lead the House of Commons like D; yet, by some peculiar process, inexplicable, I believe, even to himself, he is firmly convinced that whatever judgment he has formed of the intellectual rank of these persons, and consequently of their performances, is invariably and unassailably correct. Indeed, the very readiness with which he recognizes his own inferiority is an incentive to self-esteem, and tends to make him set a higher value on the discrimination he has exhibited in thus discovering their superiority to himself. Strange as it may appear, he possesses a sort of inner judgment which applauds the insight he has displayed in the decision. His favorite axiom is slightly varied from that of the elder Shandy's—"An ounce of one man's judgment is worth a ton of other people's."

PASCAL, BLAISE (France, 1623–1662)

Against Helping God by the Devil's Methods.—We must not do the least evil even to bring about the greatest good, for "the truth of God requires not the assistance of our untruths," as the Scripture says.—*From the Provincial Letters.*

The Contradictions of Human Nature.—What a chimera is man! what a confused chaos! what a subject of contradiction!—a professed judge of all things, and yet a feeble worm of the earth! the great depository and guardian of

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truth, and yet a mere huddle of uncertainty! the glory and the scandal of the universe!

PAULDING, JAMES KIRKE (America, 1779–1860)

The Character of John Bull.—John Bull was a choleric old fellow, who held a good manor in the middle of a great mill-pond, and which, by reason of its being quite surrounded by water, was generally called Bullock Island. Bull was an ingenious man, an exceedingly good blacksmith, a dexterous cutler, and a notable weaver and pot baker besides. He also brewed capital porter, ale, and small beer, and was in fact a sort of jack of all trades, and good at each. In addition to these, he was a hearty fellow, an excellent bottle-companion, and passably honest, as times go.

But what tarnished all these qualities was a devilish quarrelsome, overbearing disposition, which was always getting him into some scrape or other. The truth is, he never heard of a quarrel going on among his neighbors, but his fingers itched to be in the thickest of them; so that he was hardly ever seen without a broken head, a black eye, or a bloody nose. Such was Squire Bull, as he was commonly called by the country people his neighbors—one of those odd, testy, grumbling, boasting old codgers, that never get credit for what they are, because they are always pretending to be what they are not.—*From "John Bull and Brother Jonathan."*

PENN, WILLIAM (England, 1644–1718)

The Eternal Law.—There is a Great God and Power, that hath made the world and all things therein, to whom you and I and all people owe their being and well-being; and to whom you and I must one day give an account for all that we do in the world. This Great God hath written his Law in our hearts, by which we are taught and commanded to love and help, and do good to one another, and not to do harm and mischief unto one another.—*From the Select Works of William Penn, 1782.*

PHELPS, AUSTIN (America, 1820–1890)

The Final Test of Success.—The Napoleonic test of character is success, and the final test of success is permanence.

PHILLIPS, WENDELL (America, 1811–1884)

What the Masses Can Do.—Give to the masses nothing to do, and they will topple down thrones and cut throats; give them the government here and they will make pulpits useless, and colleges an impertinence.—*Speech, Boston, October 4, 1859.*

God and His Man.—One on God's side is a majority.—*Speech, Brooklyn, November 1, 1859.*

Revolutions.—Revolutions are not made, they come.—*Speech, Boston, January 28, 1852.*

Revolutions never go backward.—*Speech, Boston, February 17, 1861.*

PINKNEY, WILLIAM (America, 1764–1822)

Oppression.—Oppression is but another name for irresponsible power, if history is to be trusted.—*Speech, "The Missouri Question," February 15, 1820.*

PLATO (Greece, 429–347 B.C.)

Justice and the Courts.—For a judge sits on the judgment seat, not to administer laws by favor, but to decide with fairness; and he has taken an oath that he will not gratify his friends, but determine with a strict regard to law.—*Apolog. Socr. 24.*

Why Men Hate Each Other.—For misanthropy arises from a man trusting another without having a sufficient knowledge of his character, and, thinking him to be truthful, sincere, and honorable, finds a little afterwards that he is wicked, faithless; and then he meets with another of the same character. When a man experiences this often, and, more particularly, from those whom he considered his most dear and best friends,—at last, having frequently made a slip, he hates the whole world, and thinks that there is nothing sound at all in any of them.—*Phædo. 39.*

"Fear Not Them That Kill the Body."—For neither Meletus nor Anytus can injure me. It is not in their power; for I do not think that it is possible for a better man to be injured by a worse.—*Apolog. Socr. 18.*

The Cause of All Quarrels.—For nothing else but the body and its desires cause wars, seditions, and fightings.—*Phædo. 11.*

"Return Not Evil for Evil."—Neither ought a man to return evil for evil, as many think; since at no time ought we to do an injury to our neighbors.—*Crit. 10.*

Truth and Sensuality.—Those wretches who never have experienced the sweets of wisdom and virtue, but spend all their time in revels and debauches, sink downwards day after day, and make their whole life one continued series of errors. They never have the courage to lift the eye upward toward truth, they never feel the least inclination to it. They taste no real or substantial pleasure; but, resembling so many brutes, with eyes always fixed on the earth, and intent upon their loaden tables, they pamper themselves up in luxury and excess.

The Life After Death.—Is it possible, then, that the soul, which is invisible, and proceeding to another place, spotless, pure, and invisible (and, therefore, truly called Hades—*i. e.* invisible), to dwell with the good and wise God (where, if God so wills it, my soul must immediately go),—can this soul of ours, I say, being such and of such an essence, when it is separated from the body, be at once dissipated and utterly destroyed, as many men say? It is impossible to think so, beloved Cebes and Simmias; but it is much rather thus—if it is severed in a state of purity, carrying with it none of the pollutions of the body, inasmuch as

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it did not willingly unite with the body in this present life, but fled from it, and gathered itself within itself, as always meditating this — would this be anything else than studying philosophy in a proper spirit, and pondering how one might die easily? would not this be a meditation on death? — *Phædo. 29.*

PLINY THE ELDER (Rome, 23-79 A. D.)

Concerning Religion. — It is advantageous that the gods should be believed to attend to the affairs of man, and the punishment for evil deeds, though sometimes late, is never fruitless. —*H. N. II. 5, 10.*

"Mother Earth." — The earth receives us at our birth, nourishes and always continues to support us during our life, embracing us at last in her bosom.—*H. N. II. 63.*

The Most Savage Animal. — Other animals live affectionately with their like; we see them crowd together and stand against those that are dissimilar; fierce lions do not fight each other; serpents do not attack serpents, nor do the wild monsters of the deep rage against their like. But, by Hercules, very many calamities arise to man from his fellow-men.—*H. N. VII. 1, 6.*

The Might of Nature. — The power and majesty of the nature of things fail to receive credit at all times, if we merely look at its parts and do not embrace the vast whole in our conceptions.—*H. N. VII. 1, 7.*

PLINY THE YOUNGER (Rome, 62-113 A. D.)

Rectitude in Small Things. — I hold it particularly worthy of a man of honor to be governed by the principles of strict equity in his domestic as well as public conduct; in small, as in great affairs; in his own concerns, as well as in those of others; and if every deviation from rectitude is equally criminal, every approach to it must be equally laudable. — *viii. 2.*

The Highest Virtue. — The highest of characters, in my estimation, is his who is as ready to pardon the moral errors of mankind, as if he were every day guilty of some himself; and at the same time as cautious of committing a fault as if he never forgave one.— *viii. 22.*

PLUTARCH (Greece, *c.* 46 A. D.-?)

An Evil Habit of the Soul. — The continuance and frequent fits of anger produce an evil habit in the soul, called wrathfulness, or a propensity to be angry; which ofttimes ends in choler, bitterness, and morosity; when the mind becomes ulcerated, peevish, and querulous, and like a thin, weak plate of iron, receives impression, and is wounded by the least occurrence.

Our Contempt for Those Who Serve Us. — Often while we are delighted with the work, we regard the workman with contempt. Thus we are pleased with perfumes and purple, while dyers and perfumers are considered by us as low, vulgar mechanics.— *Pericl. 1.*

Principles the Soul of Political Rectitude. — Lycurgus thought that what tended most to secure the happiness and virtue of a people was the interweaving of right principles with their habits and training. These remained firm and steadfast when they were the result of the bent of the disposition, a tie stronger even than necessity; and the habits instilled by education into youth would answer in each the purpose of a lawgiver.— *Lycurg. 13.*

Written Laws Like Spiders' Webs. — When Anacharsis heard what Solon was doing, he laughed at the folly of thinking that he could restrain the unjust proceedings and avarice of his citizens by written laws, which, he said, resembled in every way spiders' webs, and would, like them, catch and hold only the poor and weak, while the rich and powerful would easily break through them.— *Sol. 5.*

POLYBIUS (Greece, 204-125 B. C.)

The Lamp of Experience. — The knowledge of what has gone before affords the best instruction for the direction and guidance of human life. —*i. 1.*

The Lessons of History. — History furnishes the only proper discipline to educate and train the minds of those who wish to take part in public affairs; and the unfortunate events which it hands down for our instruction contain the wisest and most convincing lessons for enabling us to bear our own calamities with dignity and courage.— *i. 1.*

PRENTICE, GEORGE DENISON (America, 1802-1870)

Prenticeana. — You may wish to get a wife without a failing; but what if the lady, after you find her, happens to be in want of a husband of the same character.—*Prenticeana, 1860.*

The editor of the —— Star says that he has never murdered the truth. He never gets near enough to do it any bodily harm.—*Prenticeana.*

About the only person that we ever heard of that wasn't spoiled by being lionized, was a Jew named Daniel.—*Prenticeana.*

A woman always keeps secret what she does not know.—*Exchange.*

It is a pity that all men do not imitate her discretion.—*Prenticeana.*

PRIME, SAMUEL IRENÆUS (America, 1812-1885)

The Simplest Book in the World. — The Bible is the simplest book in the world, and there is no work of its size treating so great a variety of subjects which is more intelligible to the common mind. Errors, heresies, and corruptions in doctrine and practice do not arise from the misconceptions which the "common people" get from reading the Bible, with the Spirit of God alone to guide them. The fundamental truths which all evangelical Christians love to believe are on the surface as well as in the depths of holy Scripture. He who runs may

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read. The Bible is a revelation. The author did not employ language to conceal his thoughts. The entrance of his words gives light. They make wise the simple. And that preacher is the best who is the most scriptural, bringing the truth as therein revealed directly to the conscience and the heart.— *Irenæus's Letters. Second Series, 1885.*

PYTHAGORAS (Greece, 582–500 B. C.)

That We Ought to Judge Our Own Actions. — Let not sleep fall upon thy eyes till thou hast thrice reviewed the transactions of the past day. Where have I turned aside from rectitude? What have I been doing? What have I left undone, which I ought to have done? Begin thus from the first act, and proceed; and, in conclusion, at the ill which thou hast done, be troubled, and rejoice for the good.

QUINTILIAN (Rome, 35–95 A. D.)

« Mind of Divine Original.» — As birds are provided by nature with a propensity to fly, horses to run, and wild beasts to be savage, so the working and the sagacity of the brain is peculiar to men; and hence it is that his mind is supposed to be of divine original.— *Lib. i. 1.*

Dullness Not Natural. — The dull and the indocile are in no other sense the productions of nature than are monstrous shapes and extraordinary objects, which are very rare.—*i. 1.*

QUINTUS CURTIUS (First Century A. D.)

On Fortune. — Those whom fortune has induced to trust to her, she makes in a great measure rather desirous of glory than able to seize it.—*iv. 7, 29.*

Superstition of the Uneducated. — Nothing has more power over the multitude than superstition; in other respects powerless, ferocious, fickle, when it is once captivated by superstitious notions, it obeys its priests better than its leaders.—*iv. 10, 7.*

The Country of the Brave. — Wherever the brave man chooses his abode, that is his country.— *vi. 4, 13.*

RABELAIS, FRANÇOIS (France, 1495–1553)

The Dotage of Habit. — Can there be any greater dotage in the world, than for one to guide and direct his courses by the sound of a bell, and not by his own judgment and discretion?

The Cut of the Coat and Character. — It is not the dress that makes the monk. Many are dressed like monks who are inwardly anything but monks: and some wear Spanish caps who have but little of the valor of the Spaniard in them.— *Prologue Livre i.*

Learn Where You Can. — What harm is there in getting knowledge and learning, were it from a sot, a pot, a fool, a winter mitten, or old slipper?—*Pantagruel, iii. 16.*

The Heaven or Hell of Matrimony. — We see many people so fortunate in their marriage that we might say that their life gave some idea or representation of the joys of Paradise. Others again are so unluckily matched, that those devils who tempt the hermits that dwell in the deserts of Thebais and Montserrat are not so wretched as they. —« *Pantagruel,*» *iii. 5.*

Opportunity's Forelock. — For opportunity has all her hair on her forehead; but when she has passed, you cannot call her back. She has no tuft whereby you can lay hold on her, for she is bald on the back part of her head, and never returns.—« *Gargantua,*» *i. 37.*

The Country of the Soul. — In this way our soul, when our body is at rest, and the digestion is everywhere accomplished, lacking nothing till it awakes, delights to disport itself, and take a view of its native country, which is heaven. Thence it receives a notable participation of its primeval source and divine origin; and contemplates that infinite and intellectual sphere, whereof the centre is everywhere and the circumference in no place of the universal world. — « *Pantagruel,*» *iii. 13.*

RALEIGH, SIR WALTER (England, 1552–1618)

On the Keeping of the Mouth. — Jest not openly at those that are simple, but remember how much thou art bound to God, who hath made thee wiser. Defame not any woman publicly, though thou know her to be evil; for those that are faulty cannot endure to be taxed, but will seek to be avenged of thee; and those that are not guilty cannot endure unjust reproach. As there is nothing more shameful and dishonest than to do wrong, so truth itself cutteth his throat that carrieth her publicly in every place. Remember the divine saying, « he that keepeth his mouth, keepeth his life.»

The Worm in the Nut's Kernel. — It were better for a man to be subject to any vice than to drunkenness: for all other vanities and sins are recovered, but a drunkard will never shake off the delight of beastliness; for the longer it possesseth a man, the more he will delight in it, and the elder he groweth the more he shall be subject to it; for it dulleth the spirits, and destroyeth the body as ivy doth the old tree; or as the worm that engendereth in the kernel of the nut.

We Are Judged by Our Friends. — There is nothing more becoming any wise man than to make choice of friends, for by them thou shalt be judged what thou art: let them therefore be wise and virtuous, and none of those that follow thee for gain; but make election rather of thy betters than thy inferiors, shunning always such as are needy; for if thou givest twenty

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gifts, and refuse to do the like but once, all that thou hast done will be lost, and such men will become thy mortal enemies.

The Test of Love.—Have ever more care that thou be beloved of thy wife, rather than thyself besotted on her; and thou shalt judge of her love by these two observations: First, if thou perceive she have a care of thy estate, and exercise herself therein: the other, if she study to please thee, and be sweet unto thee in conversation, without thy instruction; for Love needs no teaching, nor precept . . .

RANDOLPH, JOHN (America, 1773-1831)

On the Conduct of Life.—This independence, which is so much vaunted, and which young people think consists in doing what they please, when they grow to man's estate (with as much justice as the poor negro thinks liberty consists in being supported in idleness by other people's labor)—this independence is but a name. Place us where you will, along with our rights there must exist correlative duties; and the more exalted the station, the more arduous are these last. . . .

Lay down this as a principle, that truth is to the other virtues what vital air is to the human system. They cannot exist at all without it; and as the body may live under many diseases, if supplied with pure air for its consumption, so may the character survive many defects where there is a rigid attachment to truth. All equivocation and subterfuge belong to falsehood, which consists not in using false words only, but in conveying false impressions, no matter how; and if a person deceive himself, and I, by my silence, suffer him to remain in error, I am implicated in the deception, unless he be one who has no right to rely upon me for information; and in that case it is plain I could not be instrumental in deceiving him. . . .

Remember that labor is necessary to excellence. This is an eternal truth, although vanity cannot be taught to believe or indolence to heed it. I am deeply interested in seeing you turn out a respectable man, in every point of view; and, as far as I could, have endeavored to furnish you with the means of acquiring knowledge, and correct principles and manners at the same time. Self-conceit and indifference are unfriendly, in an equal degree, to the attainment of knowledge, or the forming of an admirable character. The first is more offensive, but does not more completely mar all excellence than the last. . . .

Do not through false shame, through a vicious modesty, entrap yourself into a situation which may dye your cheek with real shame. Say, "No, it will not be in my power—I cannot"; or, if it be a thing which you would willingly do, but doubt your ability, take care to say, "I cannot promise, but if it be in my power, I will do it." Remember, too, that no good man will ever exact a promise of a boy, or a very young person, but for their good; never for his own benefit. In short, a promise is always a serious evil to him who gives it—often to him who receives it. . . .

When the Persian youths were taught to draw the bow, to speak the truth, and to keep a secret (which, in fact, is nothing but adhering to the truth, the divulger being at once a liar and a traitor), they overran all Western Asia; but when they became corrupt and unfaithful to their word, a handful of Greeks was an overmatch for millions of them. A liar is always a coward.—*From "Letters to a Young Relative," 1834.*

RAWLINSON, GEORGE (England, 1815-)

The Spirit of the Nineteenth Century.—It is the fashion of the day to speculate on the origins of things. Not content with observing the mechanism of the heavens, astronomers discuss the formation of the material universe, and seek in the phenomena which constitute the subject-matter of their science for "Vestiges of Creation." Natural philosophers propound theories of the "Origin of Species" and the primitive condition of man. Comparative philologists are no longer satisfied to dissect languages, compare roots, or contrast systems of grammar, but regard it as incumbent upon them to put forward views respecting the first beginnings of language itself.

To deal with facts is thought to be a humdrum and commonplace employment of the intellect, one fitted for the dull ages when men were content to plod, and when progress, development, "the higher criticism," were unknown. The intellect now takes loftier flights. Conjecture is found to be more amusing than induction, and an ingenious hypothesis to be more attractive than a proved law. Our "advanced thinkers" advance to the furthest limits of human knowledge, sometimes even beyond them; and bewitch us with speculations, which are as beautiful, and as unsubstantial, as the bubbles which a child produces with a little soap and water and a tobacco pipe.—*From "Religions of the Ancient World."*

RECLUS, JEAN JACQUES ÉLISÉE (France, 1830-)

Is Humanity Progressing?—Has humanity made real progress? It would be absurd to deny it. That which one calls "the democratic tide" is nothing else but this growing sentiment of equality between the representatives of the different castes, until recently hostile one to the other. Under a thousand apparent changes in the surface, the work is being accomplished in the depths of the nations. Thanks to the increasing knowledge men are gaining of themselves and others, they are arriving by degrees at the discovery of the common ground upon which we all resemble each other, and at getting rid of superficial opinions which keep us apart. We are, then, steadily advancing toward future reconciliation, and, by this very fact, toward a form of happiness very different in extent to that which sufficed our forefathers—the animals and the primitive

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men. Our material and moral world becomes more vast, and this in itself increases our conception of happiness, which henceforward will only be held to be such on condition of its being shared by all; of its being made conscious and rational, and of its embracing in its scope the earnest researches of science and the possessions of art.

It is, then, with all confidence that we reply to the question which every man asks himself: Yes, humanity has really progressed, from crisis to crisis and from relapse to relapse, since the beginning of those millions of years which constitute the short conscious period of our life.—*From the Contemporary Review.*

RED JACKET (America, 1752–1830)

The Test of Proselyting Zeal. — Brother: The Great Spirit has made us all, but he has made a great difference between his white and red children. He has given us different complexions and different customs. To you he has given the arts. To these he has not opened our eyes. We know these things to be true. Since he has made so great a difference between us in other things, why may we not conclude that he has given us a different religion according to our understanding? The Great Spirit does right. He knows what is best for his children; we are satisfied. . . .

Brother: We are told that you have been preaching to the white people in this place. Those people are our neighbors. We are acquainted with them. We will wait a little while, and see what effect your preaching has upon them. If we find it does them good, makes them honest, and less disposed to cheat Indians, we will then consider again of what you have said.—*Speech against the Foundation of a Mission among the Senecas, 1805.*

REYNOLDS, SIR JOSHUA (England, 1723–1792)

On Genius.—Genius is supposed to be a power of producing excellencies which are out of the reach of the rules of Art; a power which no precepts can teach, and which no industry can acquire.

RICHTER, JEAN PAUL FRIEDRICH (Germany, 1763–1825)

The Last, Best Fruit of Life. — The last, best fruit which comes to late perfection, even in the kindliest soul, is tenderness toward the hard, forbearance toward the unforbearing, warmth of heart toward the cold, philanthropy toward the misanthropic.

Why Poetry Was Invented. — There are so many tender and holy emotions flying about in our inward world, which, like angels, can never assume the body of an outward act; so many rich and lovely flowers spring up which bear no seed, that it is a happiness poetry was invented, which receives into its limbus all these incorporeal spirits, and the perfume of all these flowers.

Fallen Souls. — There are souls which fall from heaven like flowers; but ere the pure and fresh buds can open, they are trodden in the dust of the earth, and lie soiled and crushed under the foul tread of some brutal hoof.

ROCHEFOUCAULD, FRANÇOIS LA (France, 1613–1680)

Why We Seek New Friends. — What makes us like new acquaintances is not so much any weariness of our old ones, or the pleasure of change, as disgust at not being sufficiently admired by those who know us too well, and the hope of being more so by those who do not know so much of us.

Appearances. — In all the professions every one affects a particular look and exterior, in order to appear what he wishes to be thought; so that it may be said the world is made up of appearances.

The Futility of Deceit. — The ordinary employment of artifice is the mark of a petty mind; and it almost always happens that he who uses it to cover himself in one place uncovers himself in another.

Avarice.— Avarice often produces opposite effects: there is an infinite number of people who sacrifice all their property to doubtful and distant expectations; others despise great future advantages to obtain present interests of a trifling nature. . . . Extreme avarice almost always mistakes itself; there is no passion which more often deprives itself of its object, nor on which the present exercises so much power to the prejudice of the future.

Maxims and Reflections.— The generality of men have, like plants, latent properties, which chance brings to light.

The extreme pleasure we take in talking of ourselves should make us fear that we give very little to those who listen to us.

For the credit of virtue it must be admitted that the greatest evils which befall mankind are caused by their crimes.

When our vices quit us, we flatter ourselves with the belief that it is we who quit them.

He who thinks he can find in himself the means of doing without others is much mistaken; but he who thinks that others cannot do without him is still more mistaken.

True eloquence consists in saying all that is necessary, and nothing but what is necessary.

Grace is to the body what good sense is to the mind. . . . Nothing so much prevents our being natural as the desire of appearing so.

We should often have reason to be ashamed of our most brilliant actions, if the world could see the motives from which they spring.

ROCHESTER, EARL OF (England, 1647–1680)

Sacrifices to Moloch.— Mothers who force their daughters into interested marriages are worse than the Ammonites who sacrificed their

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children to Moloch — the latter undergoing a speedy death, the former suffering years of torture, but too frequently leading to the same result.

ROUSSEAU, JEAN JACQUES (France, 1712–1778)

Brains as Monuments.— Brains well prepared are the monuments where human knowledge is most surely engraved.—«*Émile,*» *i. 3.*

Job's Comforters.— Consolation indiscreetly pressed upon us, when we are suffering under affliction, only serves to increase our pain, and to render our grief more poignant.

Taste the Motive for Learning.— The time for acquiring knowledge is so short, it passes away so rapidly, there are so many matters necessary to be acquired, that it is folly to expect it should be sufficient to make a child learned. The question ought not to be to teach it the sciences, but to give it a taste for them, and methods to acquire them when the taste shall be better developed.—«*Émile,*» *i. 3.*

How a Child Ought to Be Taught to Read and Speak.— Do not give him pieces to recite from tragedies or comedies, nor teach him, as they say, to declaim. Teach him to speak without stammering, distinctly, to articulate clearly, to pronounce with precision and without affectation, to understand and follow grammatical accent and prosody, to speak with sufficient loudness to be heard, but never more than is necessary; a defect generally found in children brought up in schools; in short, nothing too much.—«*Émile,*» *i. 2.*

Literary Girls as Old Maids.—Every literary girl will remain a maid all her life, as long as there shall be sensible men on the earth: «You ask why I am unwilling to marry you, Galla; you are learned.»—«*Émile,*» *i. 5.*

The Highest Dignity of Womanhood. — Her dignity consists in being unknown to the world; her glory is in the esteem of her husband; her pleasures in the happiness of her family.—«*Émile,*» *i. 5.*

RUMFORD, BENJAMIN THOMPSON, COUNT (America, 1753–1814)

Happiness for the Vicious.— To make vicious and abandoned people happy, it has generally been supposed necessary, first, to make them virtuous. But why not reverse this order? Why not make them first happy, and then virtuous? If happiness and virtue be inseparable, the end will be as certainly obtained by the one method as by the other; and it is most undoubtedly much easier to contribute to the happiness and comfort of persons in a state of poverty and misery, than, by admonitions and punishments, to reform their morals.—*From «Essays, Political, Economical, and Philosophical.» 1796.*

RUSH, BENJAMIN (America, 1745–1813)

Seed that Never Perish.— No one seed of truth or virtue ever perished. Wherever it may be sowed, or even scattered, it will preserve and carry with it the principle of life. Some of these seeds will produce their fruits in a short time, but the most valuable of them, like the venerable oak, are centuries in growing; but they are unlike the pride of the forest, as well as all other vegetable productions, in being incapable of a decay. They exist and bloom forever.—*From «Biographical Anecdotes of Benjamin Lay.» 1798.*

SADI (Persia, 1190–1291 A. D.)

The Blockhead and the Scholar.—The physician Galen saw a blockhead of a fellow who had laid hold of a learned man by the collar, and was treating him most disrespectfully. He said: Had this been a wise man he would never have permitted his concerns with an ignoramus to come to this pass.— «Strife and malignity occur not between two men of sense. A wise man will not dispute with one that is hasty. If an ignoramus is harsh in his rude brutality, a prudent man will soothe him with mild urbanity. A hair can keep two good and holy men together, notwithstanding they are arguing a difference of opinion; but if both sides are contentious and brutal, though it were an iron chain, they would tear it asunder.»—*From the «Gulistan.»*

Life and Wealth.—Riches are intended for the comfort of life, and not life for the purpose of hoarding riches. I asked a wise man, saying: Who is the fortunate man, and who is the unfortunate? He said: That man was fortunate who spent and gave away, and that man unfortunate who died and left behind: — «Pray not for that good-for-nothing man who did nothing, for he passed his life in hoarding riches, and did not spend them.»—*From the «Gulistan.»*

Two Who Labored in Vain. — Two persons labored to a vain, and studied to an unprofitable end: he who hoarded wealth and did not spend it, and he who acquired science and did not practice it: — «However much thou art read in theory, if thou hast no practice thou art ignorant. He is neither a sage philosopher nor an acute divine, but a beast of burden with a load of books. How can that brainless head know or comprehend whether he carries on his back a library or a bundle of fagots?» —*From the «Gulistan.»*

The Man Who Fired His Harvest. — Learning is intended to fortify religious practice, and not to gratify worldly traffic: — Whoever prostituted his temperance, piety, and science, gathered his harvest into a heap and set fire to it. — *From the «Gulistan.»*

The Learned Fool. — An intemperate man of learning is like a blind linkboy: he shows the road to others, but sees it not himself: — «Whoever ventured his life on an unproductive hazard gained nothing by the risk, and lost his own stake.» — *From the «Gulistan.»*

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Against Pardoning Oppressors.—To compassionate the wicked is to tyrannize over the good; and to pardon the oppressor is to deal harshly with the oppressed:—"When thou patronizest and succorest the base-born man, he looks to be made the partner of thy fortune."—*From the "Gulistan."*

The Wisdom of Old Time.—Reveal not every secret you have to a friend, for how can you tell but that friend may hereafter become an enemy. And bring not all the mischief you are able to do upon an enemy, for he may one day become your friend. And any private affair that you wish to keep secret, do not divulge to anybody; for, though such a person has your confidence, none can be so true to your secret as yourself:—"Silence is safer than to communicate the thought of thy mind to anybody, and to warn him, saying: Do not divulge it, O silly man! confine the water at the dam-head, for once it has a vent thou canst not stop it. Thou shouldst not utter a word in secret which thou wouldst not have spoken in the face of the public."—*From the "Gulistan."*

SALLUST (Rome, 86–34 B.C.)

Mind and Body.—Our whole strength resides in the powers of the mind and body; while we are willing to submit to the directions of the former, we are anxious to render the body subservient to our will. The one is common to us with the gods; the other with the lower animals.—*Cat. i.*

Be Sure You're Right.—Before one begins, there is need of forethought, and after we have carefully considered, there is need of speedy execution.—*Cat. i.*

Efficiency.—He and he alone seems to me to have the full enjoyment of his existence, who, in whatever employment he may be engaged, seeks for the reputation arising from some praiseworthy deed, or the exercise of some useful talent. But in the great variety of employments, nature points out different paths to different individuals.—*Cat. ii.*

The Intoxication of Prosperity.—The truth is, prosperity unhinges the minds of the wise; much less could they, with their corrupt habits, be expected to refrain from abusing their victory.—*Cat. ii.*

The Low and the High.—Those who pass their lives sunk in obscurity, if they have committed any offense through the impulse of passion, few know of it; their reputation and fortune are alike; those who are in great command and in an exalted station, have their deeds known to all men. Thus, in the highest condition of life, there is the least freedom of action. They ought to show neither partiality nor hatred, but least of all resentment; what in others is called hastiness of temper is in those invested with power styled haughtiness and cruelty.—*Cat. ii.*

SANDERSON, JOHN (America, 1783–1844)

Dining in Paris.—The English are before all nations in bulldogs; perhaps also in morals; but for the art of dressing themselves and their dinners the first honors are due by general acknowledgment to the French. The French are therefore entitled to our first and most serious consideration.

The Revolution having broken up the French clerical nobility, cookery was brought out from the cloisters, and made to breathe the free and ventilated air of common life, and talents no longer engrossed by the few were forced into the service of the community. A taste was spread abroad, and a proper sense of gastronomy impressed upon the public mind. Eating houses, or *restaurans* and *cafés*, multiplied, and skill was brought out by competition to the highest degree of cultivation and development. The number of such houses now in Paris alone exceeds six thousand. But the shortest way to give value to a profession is to bestow honor and reward upon those who administer its duties, and to this policy, nowhere so well understood as in Paris, the French kitchen chiefly owes its celebrity.—*From "The French and English Kitchen."*

SAVONAROLA (Italy, 1452–1498)

Deed and Word.—One only knows that which he practices.

Elegance of language must give way before simplicity in preaching sound doctrine.

SCHAFF, PHILIP (Germany-America, 1819–1893)

Religion and Liberty.—Religion and liberty are inseparable. Religion is voluntary, and cannot and ought not to be forced.

This is a fundamental article of the American creed, without distinction of sect or party. Liberty, both civil and religious, is an American instinct. All natives suck it in with the mother's milk; all immigrants accept it as a happy boon, especially those who flee from oppression and persecution abroad. Even those who reject the modern theory of liberty enjoy the practice, and would defend it in their own interest against any attempt to overthrow it.—*"Church and State in the United States." 1888.*

SCHURZ, CARL (Germany-America, 1829–)

The Greatest Task for Education.—The great war that education has to carry on in society is a war against the brutal self-assertion of vulgar wealth, with no quarter for the pleasure-hunting idler, and merciless contempt and ridicule for the snob. The prize of this contest is that the rich man shall gain his social position not by the mere fact of his possessing wealth, but by the manner in which he employs his wealth for worthy ends; and when that prize is won by the influence of educational and intellectual superiority, wealth itself will be subjugated for the promotion of true culture and all its elevating influences.

SEDGWICK, CATHERINE M. (America, 1789–1867)

The Sabbath in New England.—The observance of the Sabbath began with the Puritans, as

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it still does with a great portion of their descendants, on Saturday night. At the going down of the sun on Saturday, all temporal affairs were suspended; and so zealously did our fathers maintain the letter, as well as the spirit of the law, that, according to a vulgar tradition in Connecticut, no beer was brewed in the latter part of the week, lest it should presume to "work" on Sunday.

It must be confessed that the tendency of the age is to laxity; and so rapidly is the wholesome strictness of primitive times abating, that, should some antiquary, fifty years hence, in exploring his garret rubbish, chance to cast his eye on our humble pages, he may be surprised to learn that even now the Sabbath is observed, in the interior of New England, with an almost Judaical severity.

The Sabbath morning is as peaceful as the first hallowed day. Not a human sound is heard without the dwellings, and but for the lowing of the herds, the crowing of the cocks, and the gossiping of the birds, animal life would seem to be extinct, till, at the bidding of the church-going bell, the old and young issue from their habitations, and, with solemn demeanor, bend their measured steps to the meetinghouse;—the families of the minister, the squire, the doctor, the merchant, the modest gentry of the village, and the mechanic and laborer, all arrayed in their best, all meeting on even ground, and all with that consciousness of independence and equality, which breaks down the pride of the rich, and rescues the poor from servility, envy, and discontent. If a morning salutation is reciprocated, it is in a suppressed voice; and if, perchance, nature, in some reckless urchin, burst forth in laughter —"My dear, you forget it's Sunday," is the ever ready reproof. . . .

Towards the close of the day (or to borrow a phrase descriptive of his feelings, who first used it), "when the Sabbath begins to abate," the children cluster about the windows. Their eyes wander from their catechism to the western sky, and, though it seems to them as if the sun would never disappear, his broad disk does slowly sink behind the mountain; and, while his last ray still lingers on the eastern summits, merry voices break forth, and the ground resounds with bounding footsteps. The village belle arrays herself for her twilight walk; the boys gather on "the green"; the lads and girls throng to the "singing school"; while some coy maiden lingers at home, awaiting her expected suitor; and all enter upon the pleasures of the evening with as keen a relish as if the day had been a preparatory penance.—*From "Hope Leslie."*

SELDEN, JOHN (England, 1584-1654)

Ceremony.—Ceremony keeps up things; 'tis like a penny glass to a rich spirit, or some excellent water; without it the water were spilt, and the spirit lost.

Profession and Practice.—They that cry down moral honesty cry down that which is a great part of my religion—my duty toward God and my duty toward man. What care I to see a man run after a sermon, if he cozen and cheat as soon as he comes home? On the other side, morality must not be without religion; for if so, it may change, as I see convenience. Religion must govern it.

SENECA, LUCIUS ANNÆUS (Rome, 4 B. C.-65 A. D.)

Patience with Error.—A physician is not angry at the intemperance of a mad patient, nor does he take it ill to be railed at by a man in a fever. Just so should a wise man treat all mankind, as a physician does his patient, and look upon them only as sick and extravagant.

Joy as Serenity.—True joy is a serene and sober motion: and they are miserably out, that take laughing for rejoicing: the seat of it is within, and there is no cheerfulness like the resolutions of a brave mind.

Self-Control.—I will have a care of being a slave to myself, for it is a perpetual, a shameful, and the heaviest of all servitudes; and this may be done by moderate desires.

Perseverance.—An obstinate resolution gets the better of every obstacle, and shows that there is no difficulty to him who has resolved to be patient.—*De Ira ii. 12.*

The Path to a Happy Life.—The path leading to a happy life is easy; only enter upon it boldly with the favor of the gods.—*De Ira ii. 13.*

The Education of the Young.—Education requires great diligence, which will be very profitable. For it is an easy matter to fashion tender minds; evil habits are with difficulty rooted out, which have grown up with our growth. —*De Ira. ii. 18.*

"We Are All Wicked."—We are all wicked. Therefore, whatever we blame in another, we shall find in our own bosom. Let us then be forgiving to one another, for, being of evil inclinations ourselves, we live in an evil world. One thing alone can enable us to live at peace, mutual forgiveness.—*De Ira iii. 26.*

The Irrevocable Past.—No one will restore the years gone past, no one will return thee to thyself. Thy days will go on as they have done hitherto, nor canst thou recall nor cause them to halt; they will move on without noise and without warning these of their speed; they will glide on with silent step.—*De Brevit. Vit. 8.*

The Error of One Man Causes Another to Err.—As often happens in a great crowd of men, when the people press against each other, no one falls without drawing another after him, and the foremost are the cause of the ruin of those that follow; so it is in common life; there is no man that erreth to himself, but is the cause and author of other men's error.—*De Vit. Beat. 1.*

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SÉVIGNÉ, MARIE DE (France, 1626–1696)

The Blessing of Good Nature.— I cannot tell how much I esteem and admire your good and happy temperament. What folly not to take advantage of circumstances, and enjoy gratefully the consolations which God sends us after the afflictive dispensations which he sometimes sees proper to make us feel! It seems to me to be a proof of great wisdom to submit with resignation to the storm, and enjoy the calm when it pleases him to give it us again: that is, to follow the established order of Providence. Life is too short to rest too long on the same feeling; we must take circumstances as they come, and I feel that I am of this happy temperament: "And I pride myself on it," as the Italians say.— *Lettre à Bussy, 77.*

Talking of Ourselves. — We like so much to talk of ourselves that we are never weary of those private interviews with a lover during the course of whole years, and for the same reason the devout like to spend much time with their confessor: it is the pleasure of talking of themselves, even though it be to talk ill.— *Lettre à sa fille, 95.*

SEWARD, WILLIAM H. (America, 1801–1872)

War and Democracy. — Democracies are prone to war, and war consumes them. — *Eulogy on John Quincy Adams, Delivered before the Legislature of New York.*

SHAFTESBURY, EARL OF (England, 1671–1713)

Doing Good. — Never did any soul do good, but it became readier to do the same again, with more enjoyment. Never was love, or gratitude, or bounty practiced but with increasing joy, which made the practicer still more in love with the fair act.

One Grain of Honesty Worth the World. — A right mind and generous affection hath more beauty and charms than all other symmetries in the world besides; and a grain of honesty and native worth is of more value than all the adventitious ornaments, estates, or preferments for the sake of which some of the better sort so oft turn knaves.

The Sum of Philosophy.— To philosophize in a just signification is but to carry good breeding a step higher. For the accomplishment of breeding is, to learn what is decent in company, or beautiful in arts; and the sum of philosophy is, to learn what is just in society, and beautiful in nature and the order of the world.

Freedom as the Origin of Politeness.— All politeness is owing to liberty. We polish one another, and rub off our corners and rough sides by a sort of amicable collision. To restrain this is inevitably to bring a rust upon men's understandings.

The Gentleman.— The taste of beauty, and the relish of what is decent, just, and amiable, perfects the character of the gentleman and the philosopher. And the study of such a taste or relish will, as we suppose, be ever the great employment and concern of him who covets as well to be wise and good, as agreeable and polite.

SHENSTONE, WILLIAM (England, 1714–1763)

Envy and Fine Weather.— There is nothing more universally commended than a fine day; the reason is, that people can commend it without envy.

Servants.— The trouble occasioned by want of a servant is so much less than the plague of a bad one, as it is less painful to clean a pair of shoes than undergo an excess of anger.

SIDNEY, SIR PHILIP (England, 1534–1586)

Four Wise Sayings.— The only disadvantage of an honest heart is credulity.

It many times falls out, that we deem ourselves much deceived in others, because we first deceived ourselves.

The lightsome countenance of a friend giveth such an inward decking to the house where it lodgeth, as proudest palaces have cause to envy the gilding.

True love can no more be diminished by showers of evil than flowers are marred by timely rains.

SIMMS, WILLIAM GILMORE (America, 1806–1870)

Reality and Romance.— The world has become monstrous matter-of-fact in latter days. We can no longer get a ghost story either for love or money. The materialists have it all their own way; and even the little urchin, eight years old, instead of deferring with decent reverence to the opinions of his grandmamma, now stands up stoutly for his own. He believes in every "ology" but pneumatology. "Faust" and the "Old Woman of Berkeley" move his derision only, and he would laugh incredulously, if he dared, at the Witch of Endor. The whole armory of modern reasoning is on his side; and, however he may admit at seasons that belief can scarcely be counted a matter of will, he yet puts his veto on all sorts of credulity. That cold-blooded demon called Science has taken the place of all the other demons. He has certainly cast out innumerable devils, however he may still spare the principal. Whether we are the better for his intervention is another question. There is reason to apprehend that in disturbing our human faith in shadows, we have lost some of those wholesome moral restraints which might have kept many of us virtuous, where the laws could not.

The effect, however, is much the more seriously evil in all that concerns the romantic. Our story-tellers are so resolute to deal in the real, the actual only, that they venture on no subjects the details of which are not equally vulgar and susceptible of proof. With this end in view, indeed, they too commonly choose their subjects among convicted felons, in order

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that they may avail themselves of the evidence which led to their conviction; and, to prove more conclusively their devoted adherence to nature and the truth, they depict the former not only in her condition of nakedness, but long before she has found out the springs of running water. It is to be feared that some of the coarseness of modern taste arises from the too great lack of that veneration which belonged to, and elevated to dignity, even the errors of preceding ages. A love of the marvelous belongs, it appears to me, to all those who love and cultivate either of the fine arts. I very much doubt whether the poet, the painter, the sculptor, or the romancer, ever yet lived, who had not some strong bias,—a leaning, at least,—to a belief in the wonders of the invisible world. Certainly, the higher orders of poets and painters, those who create and invent, must have a strong taint of the superstitious in their composition.—*From "The Wigwam and the Cabin."*

SMITH, GOLDWIN (England, 1823-)

The Christian Ideal and Science.—Is the Christian Ideal anti-scientific? Why should it be so? What is there in it opposed to the love of any kind of truth? Is not its self-devotion favorable, on the contrary, to earnest and conscientious investigation, and has not this appeared in the characters of eminent discoverers? In Monotheism there can be nothing at variance with the conception or with the study of general law. Mr. Spencer tenders us an equivalent for the Divine Will, the Will of the Power manifested throughout Evolution, and it can make no difference to the scientific inquirer which of the two equivalents is chosen so long as observation is free. That belief in miracle has practically interfered with the formation of the scientific habit of mind, and thus retarded the progress of science, is true; though it need not have done anything of the kind, inasmuch as miracle, instead of denying, assumes the general law, and Newton was a firm believer in miracle; but the Moral Ideal is a thing apart from miracle. In the only prayer dictated by Christ, the physical petition implies no more than that the course of Nature to which we owe our daily bread is sustained by God, as sustained by some power it must be. Prayer for spiritual help, however irrational it may be deemed, cannot possibly interfere with physical investigation. That the character of Christ should be scientific was of course impossible; so it is that the characters of Christians who lived before science or remote from it should be scientific; but surely there are enough men who are scientific and at the same time believers in the Christian Ideal to repel the assumption of an inherent antagonism.—*From the Contemporary Review.*

SMITH, CAPTAIN JOHN (England-Virginia, 1579-1631)

On Colonizing.—What so truly sutes with honour and honestie, as the discovering things unknowne? erecting Townes, peopling Countries, informing the ignorant, reforming things unjust, teaching vertue; and gaine to our Native mother-countrie a kingdom to attend her; finde employment for those that are idle, because they know not what to doe: so farre from wronging any, as to cause Posteritie to remember thee; and remembering thee, ever honour that remembrance with praise? Consider: What were the beginnings and endings of the Monarkies of the Chaldeans, the Syrians, the Grecians, and Romanes, but this one rule; What was it they would not doe, for the good of the common-wealth, or their Mother-citie? For example: Rome, What made her such a Monarchesse, but only the adventures of her youth, not in riots at home; but in dangers abroade? and the justice and judgment out of their experience, when they grewe aged. What was their ruine and hurt, but this; The excesse of idlenesse, the fondnesse of Parents, the want of experience in Magistrates, the admiration of their undeserved honors, the contempt of true merit, their unjust jealousies, their politicke incredulities, their hypocriticall seeming goodnesse, and their deeds of secret lewdnesse? finally, in fine, growing only formall temporists, all that their predecessors got in many years, they lost in few daies. Those by their pains and vertues became Lords of the world; they by their ease and vices became slaves to their servants.—*From a Description of New England.*

"Bagges as a Defence."—I would be sorry to offend, or that any one should mistake my honest meaning; for I wish good to all, hurt to none. But rich men for the most part are growne to that dotage, through their pride in their wealth, as though there were no accident could end it, or their life. And what hellish care do such take to make it their owne miserie, and their Countries' spoile, especially when there is most neede of their employment? drawing by all manner of inventions, from the Prince and his honest subjects, even the vitall spirits of their powers and estates; as if their Bagges or Bragges were so powerfull a defence, the malicious could not assault them; when they are the only baite, to cause us not to be only assaulted, but betrayed and murdered in our owne security, ere we well perceive it.—*From a Description of New England.*

SMOLLETT, TOBIAS (Scotland, 1721-1771)

The Dullness of Great Wits.—In my last I mentioned my having spent an evening with a society of authors, who seemed to be jealous and afraid of one another. My uncle was not at all surprised to hear me say I was disappointed in their conversation. "A man may be very entertaining and instructive upon paper," said he, "and exceedingly dull in common discourse. I have observed that those who shine most in private company are but secondary stars in the constellation of genius. A small stock of ideas is more easily managed and sooner displayed than a great quantity

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crowded together.»—*From «Humphrey Clinker.»*

SOCRATES (Greece, 470–399 B. C.)

Against Disputing.—If thou continuest to take delight in idle argumentation, thou mayst be qualified to combat with the sophists, but wilt never know how to live with men.

The Reality of Ignorance.—There is no difference between knowledge and temperance; for he who knows what is good and embraces it, who knows what is bad and avoids it, is learned and temperate. But they who know very well what ought to be done, and yet do quite otherwise, are ignorant and stupid.

SOUTH, ROBERT (England, 1633–1716)

The Revenges and Rewards of Conscience.—No man ever offended his own conscience, but first or last it was revenged upon him for it. . . . A palsy may as well shake an oak, or a fever dry up a fountain, as either of them shake, dry up, or impair the delight of conscience. For it lies within, it centres in the heart, it grows into the very substance of the soul, so that it accompanies a man to his grave; he never outlives it, and that for this cause only because he cannot outlive himself.

«An Easy and Portable Pleasure.»— The pleasure of the religious man is an easy and portable pleasure, such an one as he carries about in his bosom, without alarming either the eye or the envy of the world. A man putting all his pleasures into this one is like a traveler's putting all his goods into one jewel; the value is the same, and the convenience greater.

SPARKS, JARED (America, 1789–1866)

Indian Eloquence.—With a strength of character and a reach of intellect, unknown in any other race of absolute savages, the Indian united many traits, some of them honorable and some degrading to humanity, which made him formidable in his enmity, faithless in his friendship, and at all times a dangerous neighbor: cruel, implacable, treacherous, yet not without a few of the better qualities of the heart and the head; a being of contrasts, violent in his passions, hasty in his anger, fixed in his revenge, yet cool in counsel, seldom betraying his plighted honor, hospitable, sometimes generous. A few names have stood out among them, which, with the culture of civilization, might have been shining stars on the lists of recorded fame. Philip, Pontiac, Sassacus, if the genius of another Homer were to embalm their memory, might rival the Hectors and Agamemnons of heroic renown, scarcely less savage, not less sagacious or brave.

Indian eloquence, if it did not flow with the richness of Nestor's wisdom or burn with Achilles' fire, spoke in the deep strong tones of nature, and resounded from the chords of truth. The answer of the Iroquois chief to the French, who wished to purchase his lands, and push him further into the wilderness, Voltaire has pronounced superior to any sayings of the great men commemorated by Plutarch. «We were born on this spot; our fathers were buried here. Shall we say to the bones of our fathers, arise, and go with us into a strange land?»

But more has been said of their figurative language than seems to be justified by modern experience. Writers of fiction have distorted the Indian character, and given us anything but originals. Their fancy has produced sentimental Indians, a kind of beings that never existed in reality; and Indians clothing their ideas in the gorgeous imagery of external nature, which they had neither the refinement to conceive, nor words to express. In truth, when we have lighted the pipe of concord, kindled or extinguished a council fire, buried the bloody hatchet, sat down under the tree of peace with its spreading branches, and brightened the chain of friendship, we have nearly exhausted their flowers of rhetoric. But the imagery prompted by internal emotion, and not by the visible world, the eloquence of condensed thought and pointed expression, the eloquence of a diction extremely limited in its forms, but nervous and direct, the eloquence of truth unadorned and of justice undisguised, these are often found in Indian speeches, and constitute their chief characteristic.

Washington.—Happy was it for America, happy for the world, that a great name, a guardian genius, presided over her destinies in war, combining more than the virtues of the Roman Fabius and the Theban Epaminondas, and compared with whom the conquerors of the world, the Alexanders and Cæsars, are but pageants crimsoned with blood and decked with the trophies of slaughter, objects equally of the wonder and the execration of mankind. The hero of America was the conqueror only of his country's foes, and the hearts of his countrymen. To the one he was a terror, and in the other he gained an ascendency, supreme, unrivaled, the tribute of admiring gratitude, the reward of a nation's love.—*«Remarks on American History.» 1837.*

STANTON, ELIZABETH CADY (America, 1815–)

The Enfranchisement of Woman.—We ask woman's enfranchisement, as the first step toward the recognition of that essential element in government that can only secure the health, strength, and prosperity of the nation. Whatever is done to lift woman to her true position will help to usher in a new day of peace and perfection for the race.—*Address on «Woman Suffrage,» Washington. 1868.*

STEELE, SIR RICHARD (Ireland, 1672–1729)

The Happiest Creature Living.—An healthy old fellow, that is not a fool, is the happiest creature living. It is at that time of life only men enjoy their faculties with pleasure and satisfaction. It is then we have nothing to manage, as the phrase is; we speak the downright truth, and whether the rest of the

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world will give us the privilege or not, we have so little to ask of them, that we can take it.

What Will Tranquilize the World. — The world will never be in any manner of order or tranquillity, until men are firmly convinced that conscience, honor, and credit are all in one interest; and that without the concurrence of the former, the latter are but impositions upon ourselves and others.

The Man Makes Manners. — I take it for a rule, that the natural, and not the acquired man, is the companion. Learning, wit, gallantry, and good breeding, are all but subordinate qualities in society, and are of no value, but as they are subservient to benevolence, and tend to a certain manner of being or appearing equal to the rest of the company.

STEPHENS, ALEXANDER H. (America, 1812–1883)

The Object of Society. — Many writers maintain that individuals upon entering into society, give up or surrender a portion of their natural rights. This seems to be a manifest error. No person has any natural right whatever to hurt or injure another. The object of society and government is to prevent and redress injuries of this sort; for, in a state of nature, without a restraining power of government, the strong would viciously impose upon the weak.

Another erroneous dogma pretty generally taught is that the object of governments should be to confer the greatest benefit upon the greatest number of its constituent members. The true doctrine is, the object should be to confer the greatest possible good upon every member, without any detriment or injury to a single one. — *From the Introduction to the "History of the United States."*

STERNE, LAURENCE (England, 1713–1768)

Eloquence and Nature. — Great is the power of eloquence: but never is it so great as when it pleads along with nature, and the culprit is a child strayed from his duty, and returned to it again with tears.

The Power of Trifles. — A Word — a Look, which at one time would make no impression — at another time wounds the heart; and like a shaft flying with the wind, pierces deep, which, with its own natural force, would scarce have reached the object aimed at.

Misers of Health. — People who are always taking care of their health are like misers, who are hoarding up a treasure which they have never spirit enough to enjoy.

STEWART, DUGALD (Scotland, 1753–1828)

Imitation as a Governing Power. — The influence of this principle of imitation on the outward appearance is much more extensive than we are commonly disposed to suspect. It operates, indeed, chiefly on the air and movements, without producing any very striking effect on the material form in its quiescent state. So difficult, however, is it to abstract this form from its habitual accompaniments, that the members of the same community, by being accustomed to associate from their infancy in the intercourse of private life, appear, to a careless observer, to bear a much closer resemblance to each other than they do in reality; while, on the other hand, the physical diversities which are characteristical of different nations are in his estimation, proportionally magnified.

The Few Who Think. — There are very few original thinkers in the world, or ever have been; the greatest part of those who are called philosophers, have adopted the opinions of some who went before them.

STORRS, RICHARD SALTER (America, 1821–)

Masterful Courage. — A thorough consent of judgment, conscience, imagination, affection, all vitalized and active, with a certain invincible firmness of will, as the effect of such a consent — this is implied in a really abounding and masterful courage. It is not impatient. It is not imperious. It is not the creature of fractious and vehement will power in man. It is never allied with a passionate selfishness. It is associated with great convictions, has its roots in profound moral experience, is nourished by thoughts of God and the hereafter. It is as sensitive and gentle in spirit as it is persistent and highly resolved. — *Chancellor's Oration delivered at Union College, 1883.*

STORY, JOSEPH (America, 1779–1845)

Indian Summer in New England. — It is now the early advance of autumn. What can be more beautiful or more attractive than this season in New England? The sultry heat of summer has passed away; and a delicious coolness at evening succeeds the genial warmth of the day. The labors of the husbandman approach their natural termination: and he gladdens with the near prospect of his promised reward. The earth swells with the increase of vegetation. The fields wave with their yellow and luxuriant harvests. The trees put forth the darkest foliage, half shading and half revealing their ripened fruits, to tempt the appetite of man, and proclaim the goodness of his Creator Even in scenes of another sort, where nature reigns alone in her own majesty, there is much to awaken religious enthusiasm. As yet, the forests stand clothed in their dress of undecayed magnificence. The winds, that rustle through their tops, scarcely disturb the silence of the shades below. The mountains and the valleys glow in warm green, of lively russet. The rivulets flow on with a noiseless current, reflecting back the images of many a glossy insect, that dips his wings in their cooling waters. The mornings and evenings are still vocal with the notes of a thousand warblers. which plume their wings for a later flight. Above all, the clear blue sky, the long and sunny calms, the scarcely whispering breezes, the brilliant sunsets, lit up with all the wondrous magnificence of light, and shade, and

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color, and slowly settling down into a pure and transparent twilight. These, these are days and scenes, which even the cold cannot behold without emotion; but on which the meditative and pious gaze with profound admiration; for they breathe of holier and happier regions beyond the grave.— *From his Centennial Discourse at Salem.*

SUMNER, CHARLES (America, 1811–1874)

Fame and Human Happiness.— Whatever may be the temporary applause of men, or the expressions of public opinion, it may be asserted without fear of contradiction, that no true and permanent fame can be founded, except in labors which promise the happiness of mankind.— *True Glory.*

SWIFT, JONATHAN (Ireland, 1667–1745)

On Repentance in Old Age.— When men grow virtuous in their old age they are merely making a sacrifice to God of the devil's leavings

Politeness in Conversation.—One of the best rules in conversation is, never to say a thing which any of the company can reasonably wish we had rather left unsaid: nor can there anything be well more contrary to the ends for which people meet together, than to part unsatisfied with each other or themselves.

Latent Energy in Ordinary People.— Although men are accused for not knowing their own weakness, yet perhaps as few know their own strength. It is in men as in soils, where sometimes there is a vein of gold, which the owner knows not of.

TACITUS, CORNELIUS (Rome, *c.* 55–117 A. D.)

How Precedent Comes.— All those things which are now held to be of the greatest antiquity, were, at one time, new; and what we to-day hold up by example, will rank hereafter as a precedent.

Pliability and Liberality.— Vitellius possessed all that pliability and liberality, which, when not restrained within due bounds, must ever turn to the ruin of their possessor.

Distempers of the Heart.— Chronic diseases of the body thou canst not cure except by harsh and violent remedies; the heart, too, sick to the very core with vice, corrupted and corrupting, requires an antidote as strong as the poison that inflames our passions.— *Ann. iii. 54.*

When Gratitude Is Possible.— Obligations are only acknowledged when it seems in our power to requite them; if they exceed our ability, gratitude gives way to our hatred.— *Ann. iv. 18.*

The Little Causes of Great Results.— It would not be without advantage to examine these things, slight indeed in appearance, but which are often the secret springs of the most important events.— *Ann. iv. 32.*

Life's Great Reward.— Piles of stones when the judgment of posterity rises to execration are mere charnel houses. I now, therefore, address myself to thy allies of the empire, the citizens of Rome, and the immortal gods; to the gods it is my prayer that, to the end of life, they may grant the blessing of an undisturbed, clear, collected mind, with a due sense of laws, both human and divine. Of mankind I request that, when I am no more, they will do justice to my memory, and with kind acknowledgments, record my name and the actions of my life.— *Ann. iv. 38.*

TALLEYRAND (France, 1754–1838)

The Liar's Idea.— Language is often but a medium for concealing thought.

TAYLOR, BAYARD (America, 1825–1878)

Crossing the Arctic Circle.— We started from Haparanda at noon, on the fifth of January. The day was magnificent; the sky cloudless, and resplendent as polished steel; and the mercury 31° below zero. The sun, scarcely more than the breadth of his disk above the horizon, shed a faint orange light over the broad, level snow plains, and the bluish-white hemisphere of the Bothnian Gulf, visible beyond Tornea. The air was perfectly still, and exquisitely cold and bracing, despite the sharp grip it took upon my nose and ears.

These Arctic days, short as they are, have a majesty of their own — a splendor, subdued though it be; a breadth and permanence of hue, imparted alike to the sky and to the snowy earth, as if tinted glass were held before your eyes. I find myself at a loss how to describe these effects, or the impression they produced upon the traveler's mood. Certainly, it is the very reverse of that depression which accompanies the Polar night, and which even the absence of any real daylight might be considered sufficient to produce.

Our road led up the left bank of the river, both sides of which were studded with neat little villages. The country was well cleared and cultivated, and appeared so populous and flourishing that I could scarcely realize in what part of the world we were. The sun set at a quarter past one, but for two hours the whole southern heaven was superb in its hues of rose and orange. At three o'clock, when we reached Kuckula, the first station, the northern sky was one broad flush of the purest violet, melting into lilac at the zenith, where it met the fiery skirts of sunset. At four o'clock it was bright and moonlight, with the stillest air. We got on bravely over the level, beaten road, and in two hours reached Korpikylä, a large new inn, where we found very tolerable accommodations.

The next day was a day to be remembered: such a glory of twilight splendors for six full hours was beyond all the charms of daylight at any zone. We started at seven, with a temperature of 20° below zero, still keeping up the left bank of the Tornea. The country now rose into bold hills, and the features of the scenery became broad and majestic. The northern sky was again pure violet, and a pale red tinge from

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the dawn rested on the tops of the snowy hills. The prevailing color of the sky slowly brightened into lilac, then into pink, then rose color, which again gave way to a flood of splendid orange when the sun appeared. Every change of color affected the tone of the landscape.

The woods, so wrapped in snow that not a single green needle was to be seen, took by turns the hues of the sky, and seemed to give out, rather than to reflect, the opalescent lustre of the morning. The sunshine brightened instead of dispelling these effects. At noon the sun's disk was not more than 1° above the horizon, throwing a level golden light on the hills. The north, before us, was as blue as the Mediterranean, and the vault of heaven overhead canopied us with pink. Every object was glorified and transfigured in the magic glow.

We kept a sharp lookout for the mountain of Avasaxa, one of the stations of Celsius, Maupertius, and the French Academicians, who came here in 1736, to make observations determining the exact form of the earth. Through this mountain, it is said, the Arctic Circle passes, and as Matarengi lies due west of Avasaxa, across the river, we decided to stop there, and take dinner on the Arctic Circle. Here we were, at last, entering the Arctic Zone in the dead of winter — the realization of a dream which had often flashed across my mind, when lounging under the tropical palms; so natural is it for one extreme to suggest the opposite. I took our bearings with a compass ring, as we drove forward, and as the summit of Avasaxa bore due east, we both gave a shout which startled our postilion, and notably quickened the gait of our horses. It was impossible to toss our caps, for they were not only tied upon our heads, but frozen fast to our beards.

Our road now crossed the river and kept up the Russian side to a place with the charming name of Torakankorwa. The afternoon twilight was even more wonderful than that of the forenoon. There were broad bands of purple, pure crimson, and intense yellow, all fusing together into fiery orange at the south, while the north became a semi-vault of pink, then lilac, and the softest violet. The dazzling Arctic hills participated in this play of colors, which did not fade as in the south, but stayed and stayed, as if God wished to compensate by this twilight glory for the loss of the day. Nothing in Italy, nothing in the Tropics, equals the magnificence of the Polar skies. The twilight gave place to a moonlight scarcely less brilliant. Our road was hardly broken, leading through deep snow, sometimes on the river, sometimes through close little glens, hedged in with firs drooping with snow — fairy Arctic solitudes, white, silent, and mysterious.

A Day without a Sun.—Our stay at Muoniovara had given the sun time to increase his altitude somewhat, and I had some doubts whether we should succeed in beholding a day of the Polar winter. The Länsman, however, encouraged us by the assurance that the sun had not yet risen upon his residence; though nearly six weeks had elapsed since his disappearance, but that his return was now looked for every day, since he had already begun to shine upon the northern hills. By ten o'clock it was light enough to read; the southern sky was a broad sea of golden orange, dotted with a few crimson cloud-islands, and we set ourselves to watch, with some anxiety, the gradual approach of the exiled god.

The sky increased in brightness as we watched. The orange flushed into rose, and the pale white hills looked even more ghastly against the bar of glowing carmine which fringed the horizon. A few long purple streaks of cloud hung over the sun's place, and higher up in the vault floated some loose masses, tinged with fiery crimson on their lower edges. About half-past eleven, a pencil of bright-red light shot up — a signal which the sun uplifted to herald his coming. As it slowly moved westward along the hills, increasing in height and brilliancy until it became a long tongue of flame, playing against the streaks of cloud, we were apprehensive that the near disk would rise to view.

When the Länsman's clock pointed to twelve, its face had become so bright as to shine almost like the sun itself; but after a few breathless moments the unwelcome glow began to fade. We took its bearing with a compass, and after making allowance for the variation (which is here very slight), were convinced that it was really past meridian, and the radiance, which was that of morning a few minutes before, belonged to the splendors of evening now. The colors of the firmament began to change in reverse order, and the dawn, which had almost ripened to sunrise now withered away to night without a sunset. We had at last seen a day without a sun.

The snowy hills to the north, it is true, were tinged with a flood of rosy flame, and the very next day would probably bring down the tide mark of sunshine to the tops of the houses. One day, however, was enough to satisfy me. The South is a cup which one may drink to inebriation; but one taste from the icy goblet of the North is enough to allay the curiosity, and quench all further desire.

TAYLOR, JEREMY (England, 1613–1667)

On Marriage.—They that enter into the state of marriage cast a die of the greatest contingency, and yet of the greatest interest in the world, next to the last throw for eternity. Life or death, felicity or a lasting sorrow, are in the power of marriage. A woman, indeed, ventures most, for she hath no sanctuary to retire to from an evil husband; she must dwell upon her sorrow, and hatch the eggs which her own folly or infelicity hath produced; and she is more under it, because her tormentor hath a warrant of prerogative, and the woman may complain to God, as subjects do of tyrant princes; but otherwise she hath no appeal in the causes of unkindness. And though the man can run from many hours

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of his sadness, yet he must return to it again; and when he sits among his neighbors, he remembers the objection that is in his bosom, and he sighs deeply. The boys, and the peddlers, and the fruiterers, shall tell of this man when he is carried to his grave, that he lived and died a poor wretched person.

The stags in the Greek epigram, whose knees were clogged with frozen snow upon the mountains, came down to the brooks of the valleys, hoping to thaw their joints with the waters of the stream; but there the frost overtook them, and bound them fast in ice, till the young herdsmen took them in their stranger snare. It is the unhappy chance of many men, finding many inconveniences upon the mountains of single life, they descend into the valleys of marriage to refresh their troubles; and there they enter into fetters, and are bound to sorrow by the cords of a man's or woman's peevishness. . . .

Man and wife are equally concerned to avoid all offenses of each other in the beginning of their conversation; every little thing can blast an infant blossom; and the breath of the south can shake the little rings of the vine, when first they begin to curl like the locks of a new-weaned boy; but when by age and consolidation they stiffen into the hardness of a stem, and have, by the warm embraces of the sun and the kisses of heaven, brought forth their clusters, they can endure the storms of the north, and the loud noises of a tempest, and yet never be broken: so are the early unions of an unfixed marriage; watchful and observant, jealous and busy, inquisitive and careful, and apt to take alarm at every unkind word. After the hearts of the man and the wife are endeared and hardened by a mutual confidence and experience, longer than artifice and pretense can last, there are a great many remembrances, and some things present, that dash all little unkindnesses in pieces. . . .

TEMPLE, SIR WILLIAM (England, 1628–1699)

The Worst Curse. — There cannot live a more unhappy creature than an ill-natured old man who is neither capable of receiving pleasures, nor sensible of doing them to others.

The Best Rules for Young Men. — The best rules to form a young man are, to talk little, to hear much, to reflect alone upon what has passed in company, to distrust one's own opinions, and value others that deserve it.

How to Talk Well. — The first ingredient in conversation is truth, the next good sense, the third good humor, and the fourth wit.

THOREAU, HENRY D. (America, 1817–1862)

The Obligation of Duty. — Duty is one and invariable; it requires no impossibilities, nor can it ever be disregarded with impunity; so far as it exists, it is binding so as on no account to be neglected. How can one bind stronger than another? — *Essay, 1837.*

THUCYDIDES (Greece, 471–401 B. C.)

A Great Man's Assurance of Himself. — My history is presented to the public as a possession for all times, and not merely as a rhetorical display to catch the applause of my contemporaries. — *i. 22.*

Expostulation and Accusation. — Expostulation is just toward friends who have failed in their duty; accusation is to be used against enemies guilty of injustice. — *i. 69.*

The Best Security of Power. — For power is more firmly secured by treating our equals with justice than if, elated by present prosperity, we attempt to enlarge it at every risk. — *i. 42.*

TICKNOR, GEORGE (America, 1791–1871)

The Spanish Drama. — Calderon has added to the stage no new form of dramatic composition. Nor has he much modified those forms which had been already arranged and settled by Lope de Vega. But he has shown more technical exactness in combining his incidents, and adjusted everything more skillfully for stage effect. He has given to the whole a new coloring, and, in some respects, a new physiognomy. His drama is more poetical in its tone and tendencies, and has less the air of truth and reality, than that of his great predecessor. — *History of Spanish Literature, 1849.*

TILLOTSON, JOHN (England, 1630–1694)

The Difficulties of Hypocrisy. — It is hard to personate and act a part long; for where truth is not at the bottom, nature will always be endeavoring to return, and will peep out and betray herself one time or another.

A Glorious Victory. — A more glorious victory cannot be gained over another man than this, that when the injury began on his part, the kindness should begin on ours.

Impudence the Sister of Vice. — Shame is a great restraint upon sinners at first; but that soon falls off: and when men have once lost their innocence, their modesty is not like to be long troublesome to them. For impudence comes on with vice, and grows up with it. Lesser vices do not banish all shame and modesty; but great and abominable crimes harden men's foreheads, and make them shameless. When men have the heart to do a very bad thing, they seldom want the face to bear it out.

TSE-SZE (Chinese, *c.* 500 B. C.– ?)

The Doctrine of the Mean. — Let the state of equilibrium and harmony exist in perfection, and a happy order will prevail throughout heaven and earth, and all things will be nourished and flourish.

The way of heaven and earth may be completely declared in one sentence. They are without any doubleness, and so they produce things in a manner which is unfathomable.

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The way of heaven and earth is large and substantial, high and brilliant, far reaching and long enduring.

The heaven now before us is only this bright shining spot; but when viewed in its inexhaustible extent, the sun, moon, stars, and constellations of the zodiac are suspended in it, and all things are overspread by it. The earth before us is but a handful of soil; but when regarded in its breadth and thickness, it sustains mountains like the Hiva and Yoh, without feeling their weight, and contains the rivers and seas, without their leaking away. The mountain now before us appears only a stone; but when contemplated in all the vastness of its size, we see how the grass and trees are produced on it, and birds and beasts dwell on it, and precious things which men treasure up are found on it. The water now before us appears but a ladleful; yet extending our view to its unfathomable depths, the largest tortoise, iguanas, iguanadons, dragons, fishes, and turtles are produced in them; articles of value and sources of wealth abound in them. . . .

It is only he, possessed of all sagely qualities that can exist under heaven, who shows himself quick in apprehension, clear in discernment, of far-reaching intelligence and all-embracing knowledge, fitted to exercise rule; magnanimous, generous, benign, and mild, fitted to exercise forbearance; impulsive, energetic, firm, and enduring, fitted to maintain a firm hold; self-adjusted, grave, never swerving from the Mean, and correct, fitted to command reverence; accomplished, distinctive, concentrative, and searching, fitted to exercise discrimination.

All-embracing is he and vast, deep and active as a fountain, sending forth in their due seasons his virtue.

All-embracing and vast, he is like heaven. Deep and active as a fountain, he is like the abyss. He is seen, and the people all believe him; he acts, and the people are all pleased with him.

Therefore, his fame overspreads the Middle Kingdom (China), and extends to all barbarous tribes. Wherever ships and carriages reach, wherever the strength of man penetrates; wherever the heavens overshadow and the earth sustains; wherever the sun and moon shine; wherever frost and dews fall — all who have blood and breath unfeignedly honor and love him. Hence it is said — « He is the equal of Heaven.»

TUCKER, NATHANIEL BEVERLEY (America, 1784-1851)

Deception and Abuses in Politics. — It is owing to deception, played off on the unthinking multitude, that in the two freest countries in the world, the most important interests are taxed for the benefit of lesser interests. In England, a country of manufactures, they have been starved that agriculture may thrive. In this, a country of farmers and planters, they have been taxed that manufactures may thrive. — *The Partisan Leader.*

« MARK TWAIN » (SAMUEL L. CLEMENS) (America, 1835-)

On Babies. — « The Babies — as they comfort us in our sorrows, let us not forget them in our festivities.» I like that. We haven't all had the good fortune to be ladies; we haven't all been generals, or poets, or statesmen; but when the toast works down to the babies, we stand on common ground, for we have all been babies. It is a shame that for a thousand years the world's banquets have utterly ignored the baby — as if he didn't amount to anything! If you gentlemen will stop and think a minute, — if you will go back fifty or a hundred years, to your early married life, and recontemplate your first baby, you will remember that he amounted to a good deal, and even something over. You soldiers all know that when that little fellow arrived at the family headquarters you had to hand in your resignation. He took entire command. You became his lackey, his mere body-servant, and you had to stand around too. He was not a commander who made allowances for time, distance, weather, or anything else. You had to execute his order whether it was possible or not. And there was only one form of marching in his manual of tactics, and that was the doublequick. He treated you with every sort of insolence and disrespect, and the bravest of you didn't say a word. . . . The idea that a baby doesn't amount to anything! Why, one baby is just a house and a front yard full by itself. One baby can furnish more business than you and your whole interior department can attend to. He is enterprising, irrepressible, brimful of lawless activities. Do what you please, you can't make him stay on the reservation. Sufficient unto the day is one baby; as long as you are in your right mind don't you ever pray for twins. Yes, it was high time for a toastmaster to recognize the importance of the babies. Think what is in store for the present crop. Fifty years hence we shall all be dead, I trust, and then this flag, if it still survive, — let us hope it may, — will be floating over a republic numbering two hundred million souls, according to the settled laws of our increase; our present schooner of state will have grown into a political leviathan — a Great Eastern — and the cradled babies of to-day will be on deck. Let them be well trained, for we are going to leave a big contract on their hands. Among the three or four million cradles now rocking in the land are some which this nation would preserve as sacred things, if we could know which ones they are. In one of these cradles the unconscious Farragut of the future is at this moment teething — think of it! — and putting in a world of dead-earnest, unarticulated, but perfectly justifiable profanity over it too; in another the future great historian is lying — and doubtless he will continue to lie until his earthly mission is ended; in another the future President is busying himself with no profounder problem of state than what the mischief has become of his hair so early; and in a mighty array of other cradles there are now some sixty thousand future office-seekers

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getting ready to furnish him occasion to grapple with that same old problem a second time; and in still one more cradle, somewhere under the flag, the future illustrious commander-in-chief of the American armies is so little burdened with his approaching grandeurs and responsibilities as to be giving his whole strategic mind, at this moment, to trying to find out some way to get his own big toe in his mouth,—an achievement which (meaning no disrespect) the illustrious guest of this evening turned his whole attention to some fifty-six years ago. And if the child is but the prophecy of the man, there are mighty few will doubt that he succeeded.—*From a Speech at the Banquet in Honor of General Grant, by the Army of the Tennessee, at the Palmer House, Chicago, November 14, 1879.*

VAUVENARGUES, MARQUIS DE (France, 1715-1747)

The Law of the Strongest.—Among kings, nations, individuals, the strongest assume rights over the weakest, and the same rule is followed by animate and inanimate beings: so that everything in the universe is ruled by violence: and this system, which we blame with some appearance of justice, is the law the most general, and most unchangeable, and the most important in nature.—«*Réflexions.*»

Discovering Old Things over Again.—When a thought presents itself to our minds as a profound discovery, and when we take the trouble to examine it, we often find it to be a truth that all the world knows.—«*Réflexions.*»

VERPLANCK, GULIAN C. (America, 1786-1870)

The Future of America.—Foreign criticism has contemptuously told us that the national pride of Americans rests more upon the anticipation of the future than on the recollections of the past. Allowing for a little malicious exaggeration, this is not far from the truth. It is so. It ought to be so. Why should it not be so?

Our national existence has been quite long enough, and its events sufficiently various, to prove the value and permanence of our civil and political establishments, to dissipate the doubts of their friends, and to disappoint the hopes of their enemies. Our past history is to us the pledge, the earnest, the type of the greater future. We may read in it the fortunes of our descendants, and with an assured confidence look forward to a long and continued advance in all that can make a people great. —*From an Address on the Fine Arts.*

VOLTAIRE, FRANÇOIS MARIE AROUET DE (France, 1694-1778)

The Secret of Boring People.—The secret of tiring is to say everything that can be said on the subject.

Literary Fame.—The path to literary fame is more difficult than that which leads to fortune. If you are so unfortunate as not to soar above mediocrity, remorse is your portion; if you succeed in your object, a host of enemies spring up around you: thus you find yourself on the brink of an abyss between contempt and hatred.

«WARD, ARTEMUS» (CHARLES F. BROWNE) (America, 1834-1867)

What Preachers Do for Us.—Show me a place where there isn't any Meetin' Houses and where preachers is never seen, and I'll show you a place where old hats air stuffed into broken winders, where the children are dirty and ragged, where gates have no hinges, where the wimmen air slipshod, and where maps of the devil's wild land air painted upon men's shirt bosums with tobacco jooce! That's what I'll show you. Let us consider what the preachers do for us before we aboose 'em.

WASHINGTON, GEORGE (America, 1732-1799)

On Friendship.—A slender acquaintance with the world must convince every man that actions, not words, are the true criterion of the attachment of friends; and that the most liberal professions of good will are very far from being the surest marks of it. . . . True friendship is a plant of slow growth, and must undergo and withstand the shocks of adversity before it is entitled to the appellation.—*Social Maxims: Friendship.*

How to Live Well.—Be courteous to all, but intimate with few; and let those few be well tried before you give them your confidence. True friendship is a plant of slow growth, and must undergo and withstand the shocks of adversity before it is entitled to the appellation. Let your heart feel for the afflictions and distresses of every one, and let your hand give in proportion to your purse; remembering always the estimation of the widow's mite, that it is not every one who asketh that deserveth charity; all, however, are worthy of the inquiry, or the deserving may suffer. Do not conceive that fine clothes make fine men, any more than fine feathers make fine birds. A plain, genteel dress is more admired, and obtains more credit, than lace and embroidery, in the eyes of the judicious and sensible.—*From a Letter to Bushrod Washington, 1783.*

WATTS, ISAAC (England, 1674-1748)

Rules for Convincing Others.—The softest and gentlest address to the erroneous is the best way to convince them of their mistake. Sometimes it is necessary to represent to your opponent that he is not far off from the truth, and that you would fain draw him a little nearer to it. Commend and establish whatever he says that is just and true, as our blessed Savior treated the young scribe when he answered well concerning the two great commandments; «Thou art not far,» says our Lord, «from the kingdom of heaven,» Mark xii. 34. Imitate the mildness and conduct of the blessed Jesus.

Come as near to your opponent as you can in all your propositions, and yield to him as

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much as you dare in a consistence with truth and justice.

It is a very great and fatal mistake in persons who attempt to convince and reconcile others to their party, when they make the difference appear as wide as possible; this is shocking to any person who is to be convinced; he will choose rather to keep and maintain his own opinions, if he cannot come into yours without renouncing and abandoning everything that he believed before. — *From "The Improvement of the Mind."*

WEBSTER, DANIEL (America, 1782–1852)

The Sense of Duty. — There is no evil that we cannot either face or fly from, but the consciousness of duty disregarded.

A sense of duty pursues us ever. It is omnipresent, like the Deity. — *Argument on the Trial of John F. Knapp.*

Pride of Ancestry. — There may be, and there often is, indeed, a regard for ancestry, which nourishes only a weak pride; as there is also a care for posterity, which only disguises an habitual avarice, or hides the workings of a low and groveling vanity. But there is also a moral and philosophical respect for our ancestors, which elevates the character and improves the heart. Next to the sense of religious duty and moral feeling, I hardly know what should bear with stronger obligation on a liberal and enlightened mind, than a consciousness of alliance with excellence which is departed; and a consciousness, too, that in its acts and conduct, and even in its sentiments, it may be actively operating on the happiness of those who come after it. Poetry is found to have few stronger conceptions, by which it would affect or overwhelm the mind, than those in which it presents the moving and speaking image of the departed dead to the senses of the living. This belongs to poetry only because it is congenial to our nature. Poetry is, in this respect, but the handmaid of true philosophy and morality. It deals with us as human beings, naturally reverencing those whose visible connection with this state of being is severed, and who may yet exercise we know not what sympathy with ourselves; — and when it carries us forward, also, and shows us the long-continued result of all the good we do in the prosperity of those who follow us, till it bears us from ourselves, and absorbs us in an intense interest for what shall happen to the generations after us, it speaks only in the language of our nature, and affects us with sentiments which belong to us as human beings. — *From a Discourse in Commemoration of the First Settlement of New England.*

WEBSTER, NOAH (America, 1758–1843)

A Dandy Defined. — A dandy, in modern usage, is a male of the human species who dresses himself like a doll and who carries his character on his back.

On Novels for Girls. — With respect to novels so much admired by the young, and so generally condemned by the old, what shall I say? Perhaps it may be said with truth, that some of them are useful, many of them pernicious, and most of them trifling. A hundred volumes of modern novels may be read, without acquiring a new idea. Some of them contain entertaining stories, and where the descriptions are drawn from nature, and from characters and events in themselves innocent, the perusal of them may be harmless. — *Woman's Education in the Last Century.*

WHITMAN, WALT (America, 1819–1892)

The Only Valuable Investments. — Nothing endures but personal qualities; charity and personal force are the only investments worth anything.

WHITTIER, JOHN GREENLEAF (America, 1807–1892)

The Voice of the Pines. — A faint, low murmur, rising and falling on the wind. Now it comes rolling in upon me wave after wave of sweet, solemn music. There was a grand organ swell: and now it dies away as into the infinite distance; but I still hear it — whether with ear or spirit I know not — the very ghost of sound. . . . It is the voice of the pines yonder — a sort of morning song of praise to the Giver of life and Maker of beauty. — *My Summer with Dr. Singletary, Chap. V.*

WILLIAMS, ROGER (England, *c.* 1600–1684)

Bigotry in Religion. — A tenent that fights against the common principles of all civility, and the very civil being and combinations of men in nations, cities, etc., by commixing (explicitly or implicitly) a spiritual and civil state together, and so confounding and overthrowing the purity and strength of both. . . .

A tenent of high blasphemy against the God of Peace, the God of Order, who hath of one blood made all mankind, to dwell upon the face of the earth, now all confounded and destroyed in their civil beings and subsistences by mutual flames of war from their several respective religions and consciences.

A tenent that stunts the growth and flourishing of the most likely and most hopeful commonweals and countries, while consciences, the best, and the best deserving subjects are forced to fly (by enforced or voluntary banishment) from their native countries; the lamentable proof whereof England hath felt in the flight of so many worthy English into the Low Countries and New England, and from New England into old again and other foreign parts. — *From the "Bloody Tenent Made Yet More Bloody."*

WILLIS, N. P. (America, 1806–1867)

On the Death of Poe. — Our first knowledge of Mr. Poe's removal to this city was by a call which we received from a lady who introduced herself to us as the mother of his wife. She was in search of employment for him, and she excused her errand by mentioning that he was ill, that her daughter was a confirmed invalid, and that their circumstances were such as compelled her taking it upon herself. The coun-

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tenance of this lady, made beautiful and saintly with an evidently complete giving up of her life to privation and sorrowful tenderness, her gentle and mournful voice urging its plea, her long forgotten but habitually and unconsciously refined manners, and her appealing and yet appreciative mention of the claims and abilities of her son, disclosed at once the presence of one of those angels upon earth that women in adversity can be. It was a hard fate that she was watching over. Mr. Poe wrote with fastidious difficulty, and in a style too much above the popular level to be well paid. He was always in pecuniary difficulty, and, with his sick wife, frequently in want of the merest necessaries of life. Winter after winter, for years, the most touching sight to us, in this whole city, has been that tireless minister to genius, thinly and insufficiently clad, going from office to office with a poem, or an article on some literary subject, to sell — sometimes simply pleading in a broken voice that he was ill, and begging for him — mentioning nothing but that "he was ill," whatever might be the reason for his writing nothing — and never, amid all her tears and recitals of distress, suffering one syllable to escape her lips that could convey a doubt of him, or a complaint, or a lessening of pride in his genius and good intentions. Her daughter died, a year and a half since, but she did not desert him. She continued his ministering angel — living with him — caring for him — guarding him against exposure, and, when he was carried away by temptation, amid grief and the loneliness of feelings unreplied to, and awoke from his self-abandonment prostrated in destitution and suffering, begging for him still. If woman's devotion, born with a first love and fed with human passion, hallow its object, as it is allowed to do, what does not a devotion like this — pure, disinterested and holy as the watch of an invisible spirit — say for him who inspired it?

WINTER, WILLIAM (America, 1836–)

Character.— It is of little traits that the greatest human character is composed.— "*English Rambles,*" *Part II., Chap. II.*

Noble Friendship.— As often as I came back to his door, his love met me on the threshold, and his noble serenity gave me comfort and peace.—"*English Rambles,*" *Part II., Chap. II.*

The Reserve of Greatness.— There is a better thing than the great man who is always speaking, and that is the great man who only speaks when he has a great word to say.—"*English Rambles,*" *Part I., Chap. V.*

WINTHROP, JOHN (New England, 1587–1649)

The Twofold Liberty.— There is a twofold liberty, natural (I mean as our nature is now corrupt) and civil or federal. The first is common to man with beasts and other creatures. By this, man, as he stands in relation to man simply, hath liberty to do what he lists; it is a liberty to evil as well as to good. This liberty is incompatible and inconsistent with authority, and cannot endure the least restraint of the most just authority. The exercise and maintaining of this liberty makes men grow more evil, and in time to be worse than brute beasts: *omnes sumus licentia deteriores.* This is that great enemy of truth and peace, that wild beast, which all the ordinances of God are bent against, to restrain and subdue it. The other kind of liberty I call civil or federal, it may also be termed moral, in reference to the covenant between God and man, in the moral law, and the politic covenants and constitutions, amongst men themselves. This liberty is the proper end and object of authority, and cannot subsist without it; and it is a liberty you are to stand for, with the hazard (not only of your goods, but) of your lives, if need be. Whatsoever crosseth this is not authority, but a distemper thereof.— *From an Address in the Massachusetts Assembly of 1645.*

XENOPHON (Greece, 430–357 B.C.)

On Trusting the Gods.— Socrates prayed to the gods simply that they would give him what was good, inasmuch as the gods knew best what things are good for man. Those who prayed for gold, or silver, or high power, or anything of that kind, he regarded as doing the same as if they prayed that they might play at dice, or fight, or anything of that kind, of which the result was dependent on chance. — "*Memorabilia,*" *i. 3.*

The Low Minded and the Honorable.— The low minded thou canst not gain otherwise than by giving them something; whereas the honorable and the good thou mayst best attract by treating them in a kindly manner.—"*Memorabilia,*" *ii. 3.*

ZIMMERMANN, JOHANN GEORG (Switzerland, 1728–1795)

Where the Polite Fool Fails.— In the sallies of badinage a polite fool shines; but in gravity he is as awkward as an elephant disporting.

Wit that Perishes.— Many species of wit are quite mechanical: these are the favorites of witlings, whose fame in words scarce outlives the remembrance of their funeral ceremonies.

ZOLA, Émile (France, 1840–)

Life and Labor.— Labor! remember that it is the unique natural law of the world, the regulator which leads organized matter to its unknown goal. Life has no other meaning, no other *raison d'être;* we only appear on this earth in order that we each may contribute our share of labor and disappear. One can only define life by that motion which is communicated to it and which it transmits, and which after all is but so much labor toward the great final work to be accomplished in the depths of the ages. Why, then, should we not be modest, why should we not accept the respective tasks that each of us comes here to fulfill without rebellion, without giving way to the pride of egotism which prompts men to consider themselves centres of gravity, and deters them from falling into the ranks with their fellows? — *From the New Review.*

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PREFACE TO THE INDEXES

THE text of the WORLD'S BEST ESSAYS extends to 4004 pages; and to make its almost inexhaustible information readily available for the student and general reader, the indexes which follow have been modeled on the modern system used in indexing the great public libraries. The text has been so analyzed that not only the titles of essays, the names of authors, and the names of persons and places mentioned in the text will guide the reader in research, but the subjects treated and the ideas underlying them have been subjected to such analysis that it is hoped the great resources of the work can be focused on the given point on which the indexes are consulted. The cross-references are extensive — perhaps more extensive than have been attempted in any similar index; but the chief usefulness of the General Index will come, no doubt, from its attempt at a severe analysis of the forms of expression taken in different countries and ages by the master ideas which have shaped the course of civilization. In literature, art, religion, science, ethics, and philosophy, law and the science of government, political economy, education, history, music, and musical criticism, the conduct of life and the topics which most nearly affect the home and family, the General Index gives citations with cross-references intended to make the work constantly helpful in the solution of those difficulties, which, though they come to all classes, are apt to be most numerous with the greatest readers. Nine thousand separate slips were used in making the general index alone, while the distinct citations in it will run well over 10,000 and will probably come near averaging with the cross-references in all the indexes three or more to each text page.

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A feature of the General Index likely to prove helpful to the reader is the analysis of the essays by subject, which classifies every essay in the work by the idea to which its governing thought belongs. The citations to incidental references to a subject can thus be re-enforced by essays which are wholly or chiefly devoted to it. The Chronological Indexes of Essayists, of Literature, and of Periods and Events will be found specially helpful in the use of the General Index.

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S.N.

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WASHINGTON D. C.

July 28, 1900.

Mr. F. P. Kaiser, Publisher
St. Louis, Mo.

Dear Sir:-

In reply to your letter of July 23, I beg to say that according to your request I have checked twenty-five of the foremost "Essayists", and I have also added the names of Walter Pater, Thos. Huxley, and Robert L. Stevenson.

I am glad to say that the literary of this office has a set of the "World's best orations. I find it a work of great value.

Very truly yours,

W. Powell

Librarian.

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Boston, Aug. 4, 1900

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Dear Sir:-

Your favor of July 25th is at hand and its contents noted with much interest. The new collection of prose masterpieces soon to be issued promises to fill a needed place in the literary productions of the times, and under the judicious management which has the matter in charge it can scarcely fail to win an immediate and great success. I inclose a list of the great prose writers with a check beside the names which occur to me as specially deserving a place in the collection, and

I am,

Faithfully yours,

Judson Smith, Jr.

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The Free Library
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JOHN THOMSON, *Librarian.*

1217-1221 Chestnut Street.
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July 30th, 1900. 189

Mr. Ferdinand P. Kaiser,
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Dear Sir:--

I have looked through your preliminary list of essayists, of which you ask me to select twenty-five writers suitable for a ten volume work collecting together the "World's Best Essays". I would add four names which do not appear upon this preliminary list, namely:-

Huxley,
Bagehot, Walter,
Muller, Max,
Morley, John.

and of the other names, I would favor:

Addison, Joseph,
Arnold, Matthew,
Bacon, Francis,
Carlyle, Thomas,
Chateaubriand,
De Quincey, Thomas,
D'Israeli, Isaac,
Froude, James Anthony,
Hazlitt, William,
Lamb, Charles,
Landor, Walter Savage,
Locke, John,
Macaulay, Thomas B.,
Mill, John Stuart,
Montaigne,
Saint-Beuve, Chas. A.,
Schopenhauer,
Steele, Sir Richard,
Swift, Jonathan,
Thackeray, William M.,
Wilson (Christopher North).

Believe me,
Yours truly,

John Thomson

C.
J.T.

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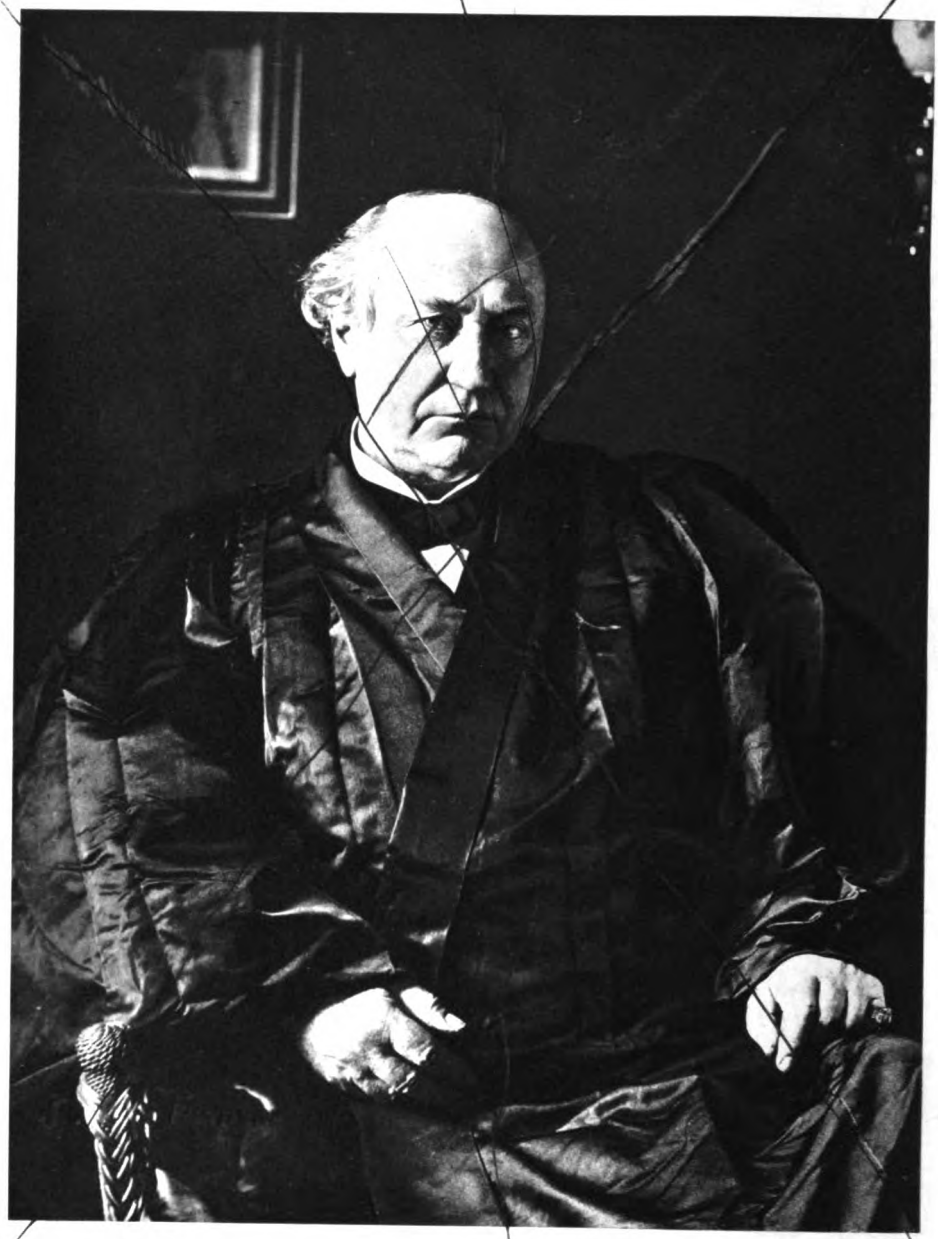

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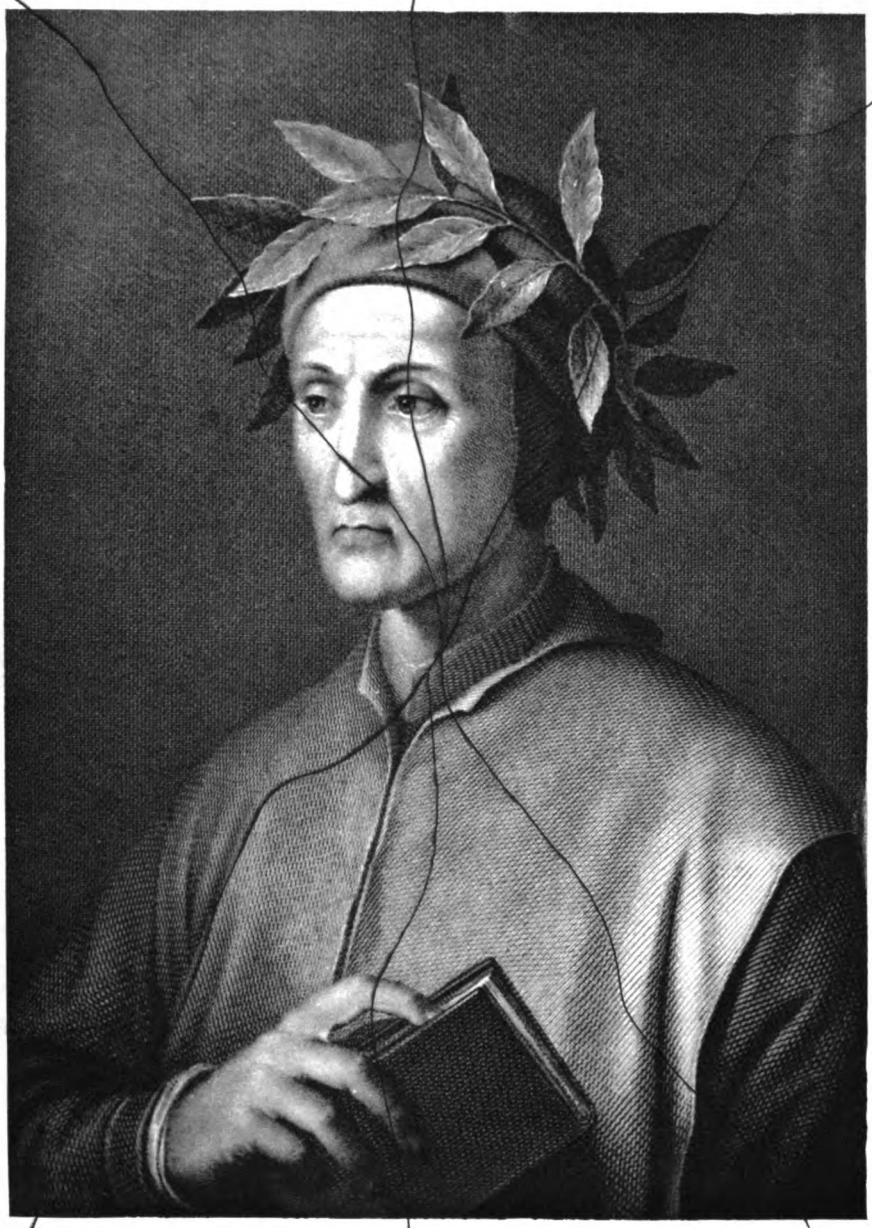

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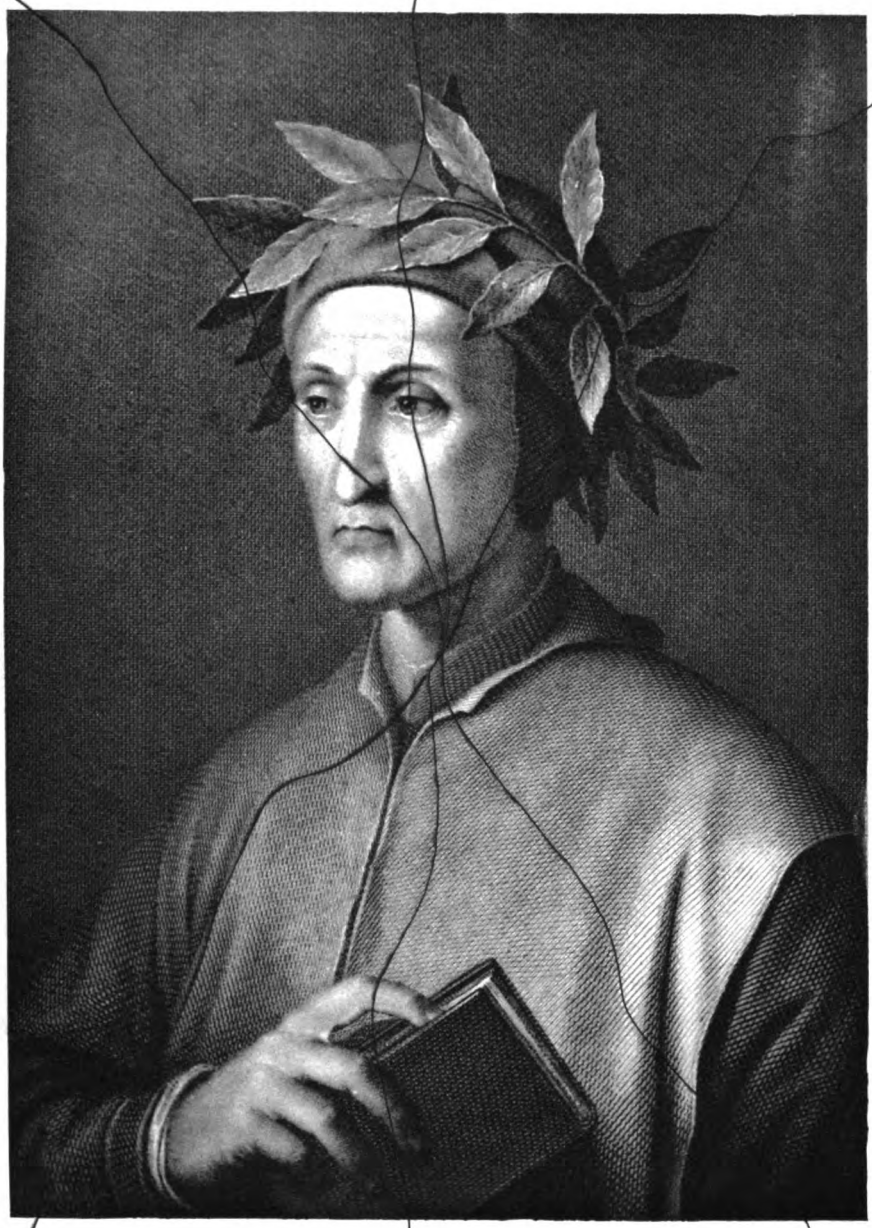

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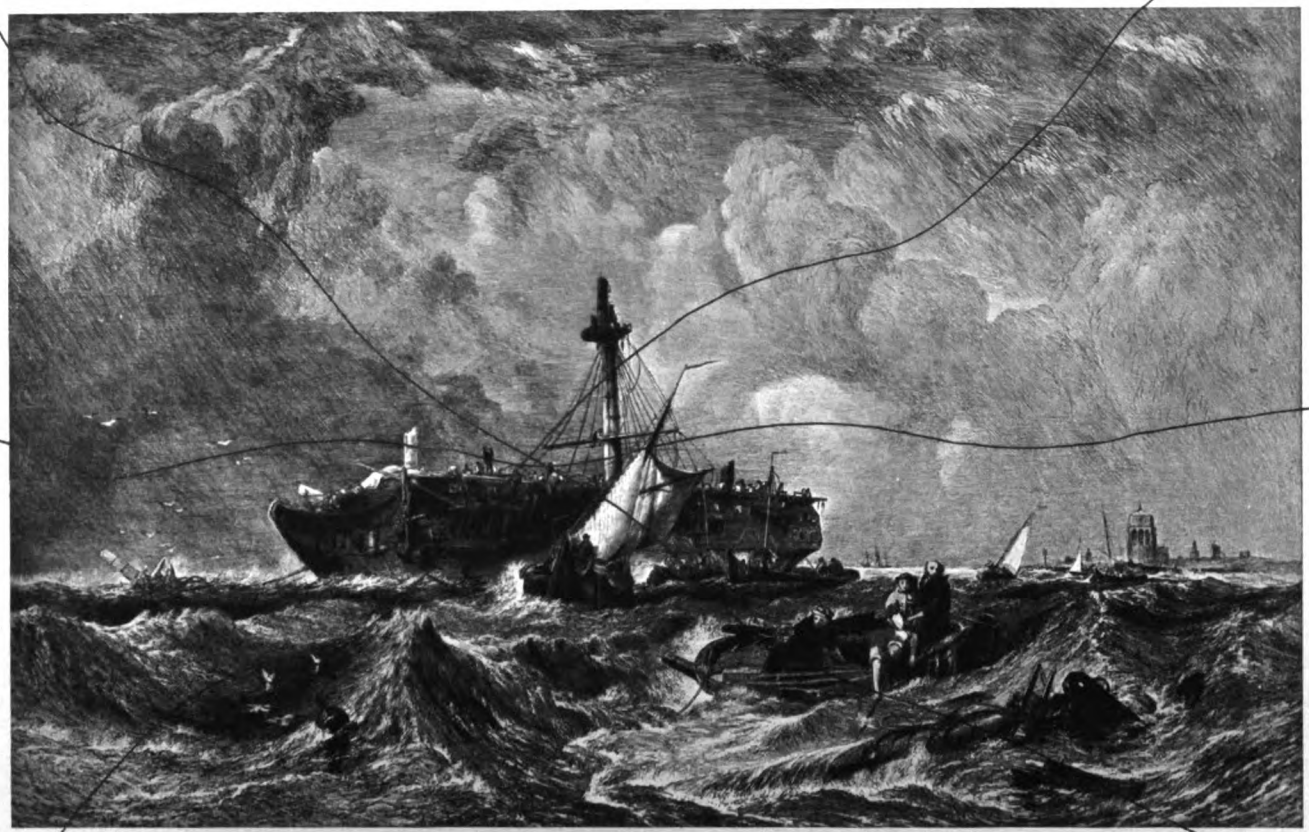

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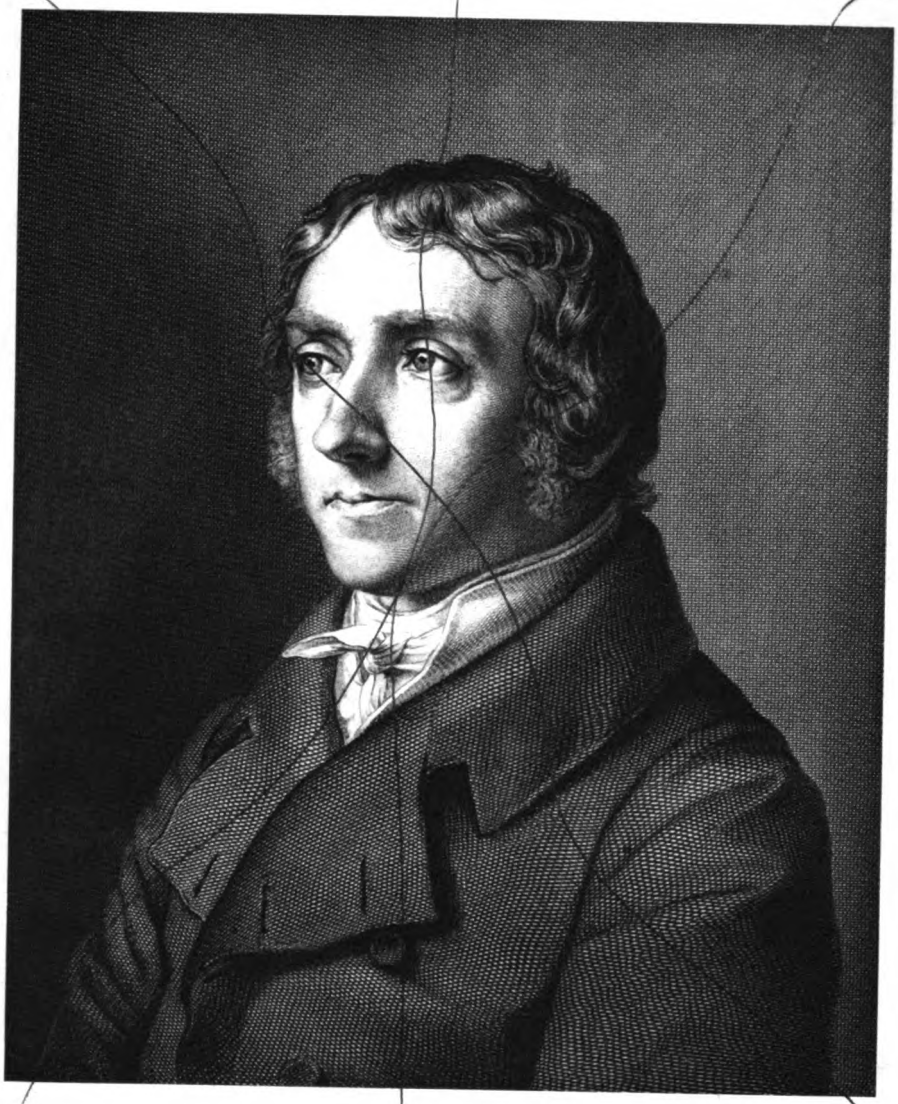

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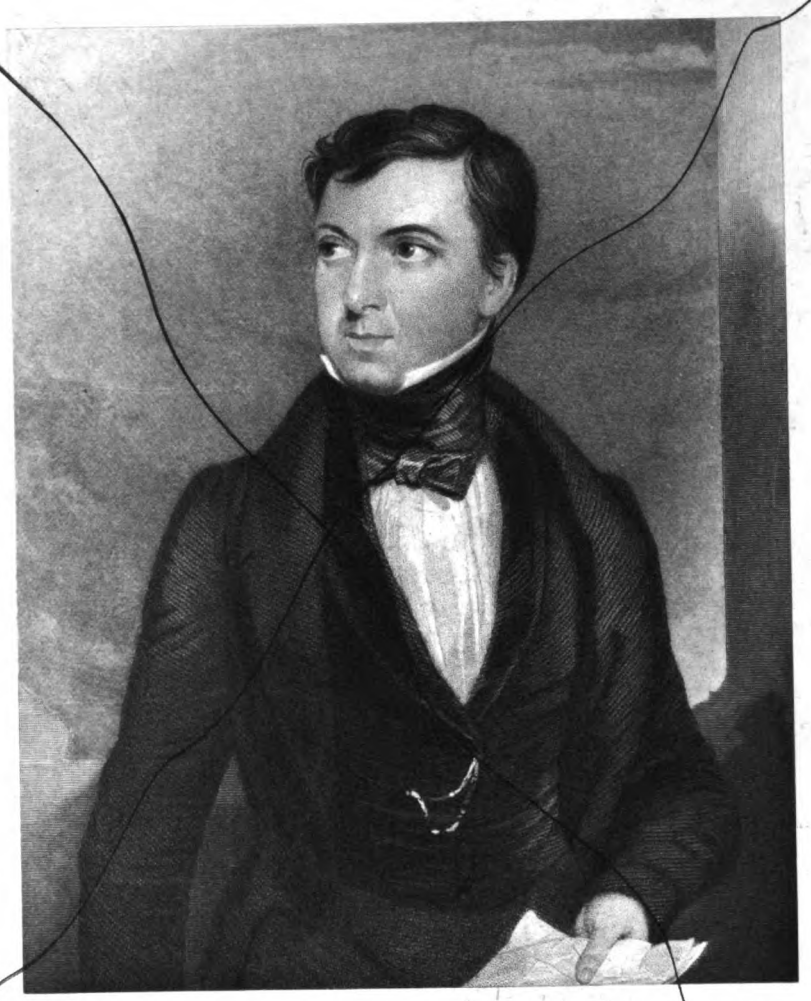

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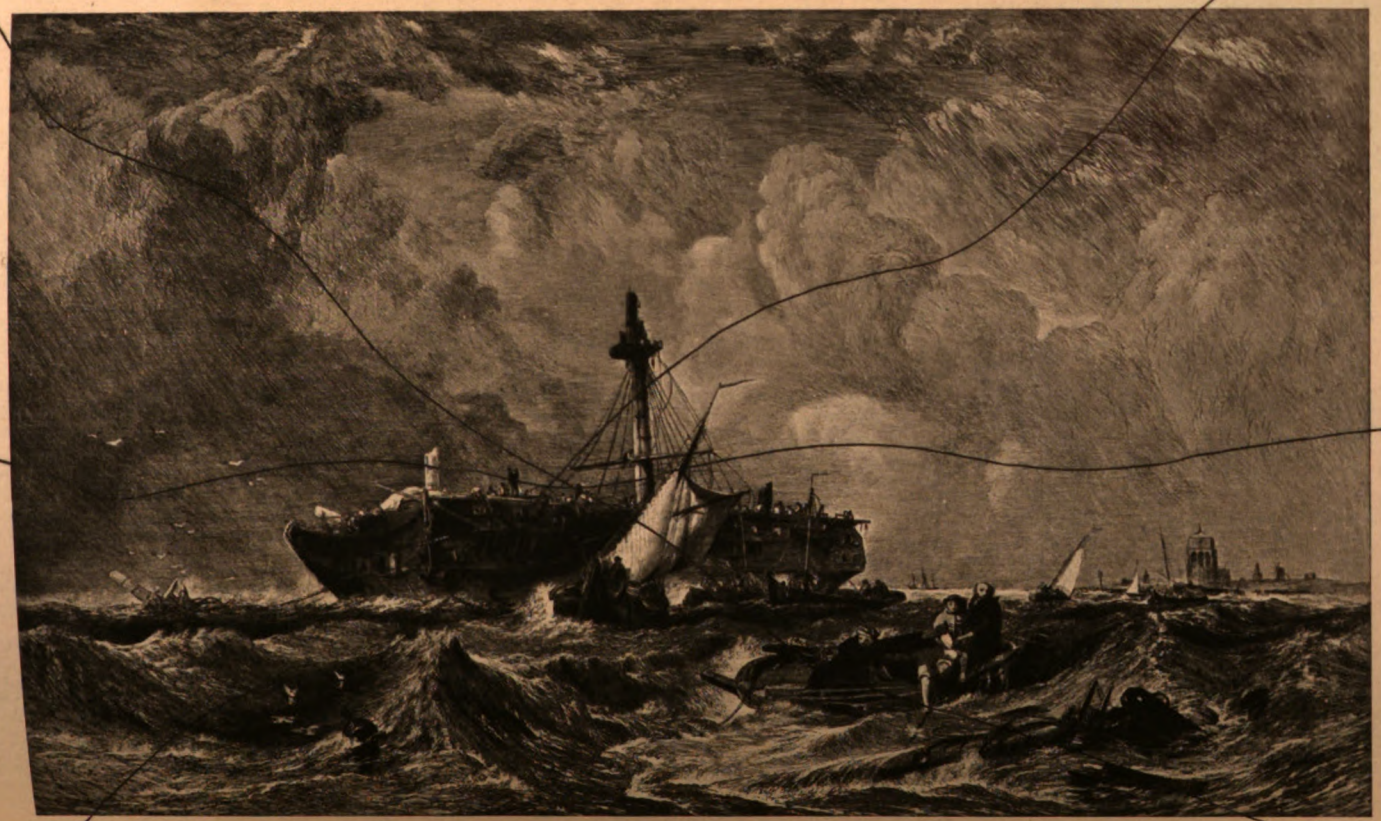

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